CHOWKHAMBA SANSKRIT STUDIES. VOL. XXXII.

STUDIES IN VEDIC INTERPRETATION

(ON THE LINES OF SRI AUROBINDO)

A. B. PURANI

THE
CHOWKHAMBA SANSKRIT SERIES OFFICE
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DEDICATED

TO

Sri Aurobindo, the great Master, who revealed by his divine Light the secret of the Veda and kindled again for modern humanity the Mystic Fire by his life which was a unique Yoga,–thus fulfilling the work of Incarnation spoken of in the great Epic, Mahā-Bhārata :—

जग्राह वेदानखिलान्रसातलगतान्हरिः।
प्रादाच्च ब्रह्मणे भूयः।

Śānti-Parva, 357. 57-58

नम इदुग्रं नम आ विवासे नमो दाधार पृथिवीमुत द्याम्।
नमो देवेभ्यो नम ईश एषां कृतं चिदेनो नमसा विवासे॥

RV. VI. 51. 8

'Only Surrender it is that is powerful, (therefore) I resort to Surrender ; it is Surrender that upholds the earth and heaven; I bow to the gods, (for) Surrender is liked by them (these); even the Sins that I have Committed I get rid of by Surrender.'

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PREFACE

I began my Vedic studies seriously in 1923. As I proceeded with my studies the idea of working out Sri Aurobindo's line of interpretation dawned on me. It had its origin in the following passage :—

'To justify, for instance, the idea that I attach to the Vedic term *Ṛitam*, the Truth, or my explanation of the symbol of the Cow of Light, I should have to cite all passages of any importance in which the idea of the Truth or the image of the Cow are introduced and establish my thesis by an examination of their sense and context. Or, if I wish to prove that Indra in the Veda is really in his psychological functions the Master of the Luminous Mind tipified by *Dyaus* or Heaven, with its three shining realms, *Rochanā*. I should have to examine similarly hymns addressed to Indra and the passages in which there is a clear mention of the Vedic system of Worlds'. (*The Secret of Veda*).

'I recognise the necessity of such a work of justification and hope to follow it out in other studies on the Vedic truth, on the gods of the Veda and on Vedic symbols'. (*The Secret of Veda*).

It was a happy surprise for me to find that the late Dr. Ananda Kumaraswamy, the famous art-critic and student of comparative religion, in his Vedic studies approaches very near the stand taken by Sri Aurobindo.

In my studies I have collected certain references to the *ṛitam*. The principle that has guided my choice not only in the *ṛitam*, but in other Vedic subjects also, is obvious psychological sense and the variety of the context. I have quoted Sāyaṇa's commentary wherever I thought it necessary. Words derived from, or formed from, *ṛitam* have also been collected. Similarly references to *go* (गो) have also been studied, where the

psychological function, I believe, is brought out irresistibly by the mere perusal of the text. Similarly, passages containing references to *satya*, so also those connected with *vṛishabha* indicating the male-energy (*purusha*) have been brought together and studied. I have also tried to explain the symbolism underlying the Vedic *Urvaśī*, *Sarasvatī*, *Sapta-Sindhus*, etc. and have accordingly interpreted several important *Ṛiks* connected with these.

I have tried to include in this book some Vedic word studies also. The meaning of these words is not known with certainty to Yāska. He admits his ignorance of them in the Nirukta before assigning them the current meaning. Such words as *Parame-Vyoman* (परमे व्योमन्) and *Parāvat* (परावत्) used in the Upanishads in an acknowledged spiritual and psychological sense have also been studied.

A chapter giving comparative interpretations of Yāska, Sāyaṇa and Sri Aurobindo may be found useful by the students of the comparative aspects of the Veda.

My sincere thanks are due to my friend Prof. Anand Swarup Gupta, M. A., Editor-in-charge of 'PURĀṆA' bulletin of the All-India Kashiraj Trust, for finally revising the Manuscript and for suggesting important modifications in it. I am also thankful to him for his help in seeing the book through the press. Without his unselfish and ready help the book would have remained in manuscript form for an indefinite period.

Sri Aurobindo Ashram,
Pondicherry.
April, 1963

A. B. Purani.

STUDIES IN VEDIC INTERPRETATION

CHAPTER I

SRI AUROBINDO'S METHOD OF VEDIC INTERPRETATION

I

SRI AUROBINDO ON THE VEDA

"The Veda gave us the first types and figures of these things as seen and formed by an imaged spiritual intuition and psychological and spiritual experience.

The Veda is a creation of an early intuitive and symbolical mentality to which the later mind of man strongly intellectualised and governed on the one side by reasoning idea and abstract conception, on the other hand by the facts of life and matter accepted as they present themselves to the senses and positive intelligence without seeking in them for any devine or mystic significance, indulging the imagination as a play of the æsthetic fancy rather than as an opener of the doors of truth.

*** *** It is not surprising, therefore, that the Veda should have become unintelligible to our minds except in its most outward shell of language and that even very imperfectly known owing to the obstacle of an antique and ill-understood diction, and that the most inadequate interpretations should be made which reduce this great creation of the young and splendid mind of humanity to a botched and defaced scrawl, an incoherent hotch-potch of the absurdities of a primitive

imagination perplexing what would be otherwise quite plain, flat and common record of a naturalistic religion which mirrored only and could only minister to the crude and materialistic desires of a barbaric life-mind. The Veda became to the later scholastic and ritualistic idea of Indian priests and pundits nothing better than a book of mythology and sacrificial ceremonies, while European scholars, seeking in it for what was alone to them of any rational interest, the history, myths and popular religious notions of a primitive people, have done yet worse wrong to the Veda and by insisting on a wholly external rendering still further stripped it of its spiritual interest and its poetic greatness and beauty.

The Veda was to these early seers the "word" discovering the Truth and clothing in image and symbol the mystic significance of life. It was a divine discovery and unveiling of the potencies of the word, of its mysterious revealing and creative capacity, not the word of the logical and reasoning or the aesthetic intelligence, but the intuitive and inspired rhythmic utterance, the mantra. Image and myth were freely used, not as an imaginative indulgence, but as living parables and symbols of things that were very real to their speakers and could not otherwise find their own intimate and native shape in utterance and the imagination itself was a priest of greater realities than those that meet and hold the eye and mind limited by the external suggestions of life and physical existence. This was the idea of the sacred poet, a mind visited by some highest light, and its forms of idea and word, a seer and a hearer of Truth–"*Kavayaḥ Satyaśrutāḥ*" **कवयः सत्यश्रुताः**. The poets of the Vedic verse certainly did not regard their function as it is represented by modern schools, they did not look on themselves as a sort of superior medicine-men and makers of hymn and incantation to a robust and barbarous tribe, but as seers and thinkers, Ṛishi, Dhīra. These singers believed that they were in possession of a high, mystic and hidden truth, claimed to be the bearers of a speech, acceptable to a divine knowledge, and expressly so speak of their utterances as "secret

words which declare their whole significance only to seer," *Kavaye nivachanāni niṇyaḥ vachāṁsi.* **कवये निवचनानि निण्यः वचांसि.** And to those who came after them the Veda was a book of knowledge and even of Supreme Knowledge, a revelation, a great utterance of eternal and impersonal truth as it had been seen and heard in the inner experience of inspired and semi-divine thinkers.

The smallest circumstances of the sacrifice around which the hymns were written were intended to carry a symbolic and psychological power of significance as was well known to the writers of the ancient Brāhmaṇas. The sacred verses, each by itself held to be full of a divine meaning, were taken by the thinkers of the Upanishads as profound and pregnant seed-words of the truth they sought, and the highest authority they could give for their sublime utterances was a supporting citation from their predecessors with the formula "tadeshā ṛichābhyuktā." **तदेषा ऋचाभ्युक्ता ।**

The Western scholar chooses to imagine that these successors of the Vedic Ṛishis were in error, that except for some later hymns, they put a false and non-existing meaning into the old verses and that they themselves, divided from the Ṛishis not only by ages of time but by many gulfs and separating seas of an intellectual mentality, know infinitely better. But mere common sense ought to tell us that those who are so much nearer in both ways to the original poet had a better chance of holding at least the essential truth of the matter, and suggests at least the strong possibility that the Veda was really what it professes to be, the seeking for a mystic knowledge, the first form of the constant attempt of the Indian mind, to which it has always been faithful, to look beyond the appearances of the physical world and through its own experiences to the god-heads, powers, self-existence of the One of whom the sages speak variously "*ekaṁ sad viprā bahudhā vadanti*" **एकं सद्विप्रा बहुधा वदंति** *(Ṛigveda)*, the famous phrase in which the Veda utters its own central secret.

The real charactor of the Veda can best be understood by taking it anywhere and rendering it straight-forwardly according to its own phrases and images.

The character of Vedic poetry apparent from these typical verses need not surprise or baffle us when we see, what will be evident from a comparative study of Asiatic literature, that though distinguished by its theory and treatment of the word, its peculiar system of images and comlexity of its thought and symbolised experience, it is in fact the beginning of a form for the poetic expression of spiriitual experience which reappears constantly in later Indian writing, the figures of the Tantras and Purāṇas, the figures of the Vaishṇava poets-one might even say a certain element in the modern poetry of Tagore and has its kindred movements in certaịn Chinese poets and in the images of the Sufis. The poet had to express a spiritual and psychological knowledge and experience and he cannot do it altogether or mainly in the more abstract language of the philosophical thinker, for he has to bring out, not the naked idea of it, but as vividly as possible its very life and most intimate touches. He has to reveal in one way or another a whole world within him and the quite inner and spiritual significances of the world around him and also, it may well be, godheads, powers, visions and experiences of planes of consciousness other than one with which our normal minds are familiar. He uses or starts with the images taken from his own normal and outward life and that of humanity and from visible nature and though they do not of themselves express yet he obliges them to express by implication or to figure the spiritual and psychic idea and experience. He takes them selecting freely his notation of images according to his insight or imagination and transmits them into instruments of another significance and at the same time pours a direct spiritual meaning into the nature and life to which they belong, applies outward figures to inner things and brings out their latent and inner spiritual or psychic significance into life's outward figures and circumstances." (*Foundation of Indian Culture*).

II

A SUMMARY OF CONCLUSIONS REGARDING THE VEDIC INTERPRETATION BY SRI AUROBINDO.

The objections against the acceptance of modern theories are :

1. All modern theories and interpretations are against the accepted tradition of India which regards the Veda as the fountainhead of all its subsequent culture.
2. It is not correct, as is generally assumed, to accept that the Upanishads came into existence as a revolt against the ritualistic formalism of the Veda.
   In that case the gulf between the Vedic and the Upanishadic outlook would leave a gap which cannot at all be accounted for.
3. European parallel helps us to assume that a mystic school-similar to the Pythagorian and Elusinian might have flourshed in India too.
4. Even in the Upanishads and the Purāṇas the Gods are psychological and not material in their functions, e. g. in the Īśa the functions of Sūrya–the Sun, and Agni–the Fire–have become psychological. This cannot be explained unless we accept the same functions also in the Veda.

× × ×

The gist of modern interpretation is that (1) the Veda is a book of poems praising the personified powers of Nature ; there is an astronomical and allegorical element in it, and that (2) the philosophical element of thought in the Veda was taken by the Aryan invaders from the Dravidians who are freely hated in the Veda.

Śri Aurobindo's interpretation can be called "Psychological"

This psychological interpretation would assert that :

1. This gap between the Vedic and the philosophical culture is of our own making. (2) In ancient times there were mysteries in almost all civilisations–Greek, Egyptian,

etc ; a similar school of mysticism is possible in India. (3) The acceptance of the modern view-point would leave large portions of the Upanishads (which are Vedic) unexplained. (4) The origin of the Purāṇas would be even more difficult to account for on the basis of modern theories. (5) The Veda couches the secret doctrine of the Vedic mysteries. Thus, there are two meanings to every Ṛik—open and secret. (6) The incoherence of the Vedic text would disappear if this interpretation is accepted.

× × ×

The Veda is anterior to intellectual age and the method of the Veda is not therefore intellectual.

Ṛishi is not an author. He is a Seer.

Veda does not expound any dogma or religion. It is a record of spiritual experiences couched in symbolic language. This is borne out by the fact that the language remains the same throughout the Veda.

The personality of the poet differs in different Ṛiks but the Ṛishis did not aim at poetic expression. For them expression was the means not the aim.

What do the Ṛiks represent ?–The Vedic hymns may indicate the close of a great period of intuitive knowledge ; or they may be a selection from some previous collection.

× × ×

Why the symbolic meaning of the Veda was lost ?

Istly, because the initial intensity of the search for the truth was gone : a period of relaxation may have intervened.

2ndly, because the Vedic Ṛishis were deliberately ambiguous. It was therefore difficult to rediscover their meaning.

The Brāhmaṇas try to preserve the external ritualism of the Veda, while the Upanishads try to restate the internal meaning.

The Upanishads indicate a revival and not a revolt. Upanishads use the Veda as a help in their spiritual experience and they did not care for the words or the verbal sense of the Veda.

The Upanishad taught the uselessness of the mere ritual and also the emptiness of mere forms ; thus the influence of the Veda was undermined.

The Upanishads expressed their thoughts in quite a different style. They founded the Vedanta philosophy.

At last the Upanishads became the fountainhead of knowledge and the Veda came to be regarded as the book of ritual.

The rise of Buddhism in India gave the final blow to ritualism. The Veda then remained with the scholar and suffered most by losing completely the whole of its central meaning.

The Veda in fact was never meant for the mere scholar.

III

THE MODERN THEORIES

According to the Euroean scholars the materialistic interpretation is the correct one ; they accept the commentary of Sāyaṇa as their starting point.

The Veda, thus. is a work of primitive and barbarous society with crude moral and religious notions.

The Vedic ritualism was the remnant of savage propitiatory rites to imaginary gods : the gods are nothing but the personified powers of nature.

They accepted the historical element from Sāyaṇa and used it for getting more hints about the history, customs and institutions.

The naturalistic element also was made the basis of modern interpretation. The sun-myth and the star-myths were also accepted as also the large astronomical element.

The argument advanced for the correctness of this theory is that it explains the existence of the savage and of the early human culture.

But the above argument does not seem to be correct, because there were civilizations in Chaldeia, Assyria, and Egypt. Also in Greece there was a civilizations in ancient times; why

should then we suppose that in India there was no such civilization ?

The second argument in favour of this theory is that it is in keeping with the idea of the invasion of India by the Aryans.

But the Veda does not speak of any such invasion ; the distinction between Aryan and Non-Arpan is not racial but cultural ; and supposing that the Aryans came to India from outside there is no indication that they came at the time when the Vedas were written.

Even supposing that the Aryans belong to the same stock as the Celts, Tutons etc. there seems to be no reason to suppose that they were uncivilized. Even the Celts had a mystic culture of their own.

Comparative mythology has drawn inconsistent conclusions because according to it there would be nothing between the savage and Plato, and the Upanishads.

There is no coherence in the results attained by the Western scholars and the argument that the primitive man cannot be consistent in his writing does not seem to be convincing, because in that case there can never be any fixity in the interpretation of the Veda.

The science of comparative philology on which the Western scholars have built theories is not yet a science in the same sense as chemistry and physics are sciences. The whole basis of this so called science is mere conjecture. The results of this science are not verifiable by experiment and they are incoherent in their methods and results.

The three schools of interpretation of the Veda in India :—

1. That of Balgangadhar Tilak who proves from astronomical data that the Aryans came from the Arctic regions in the glacial period.

2. That of Mr. Paramasiva Aiyar who tries to prove that the Ṛigveda is the figurative representative of the geological phenomena of the new birth of the earth after the glacical period.

These two follow the western method.

3. Third is the school of Swami Dayanand Saraswati which founds itself on the Nirukta,–taking advantage of the multi-meaning of the roots in the Sanskrit language.

According to him the Vedas are a revelation of religious and ethical truth. The Vedas are also monotheistic and the gods are different names for the one God and his various powers. He even goes further and believes that all the truths discovered by science are to be found in the Vedas.

He has tried to show that though God is one in his being the different gods are his powers and personalities.

We have to find out whether in the language of the Veda there is sufficient evidence for the psychological theory.

In fact, we find that they lend themselves to the psychological interpretation ; and we also find that each symbol of the Veda can be understood from the language of the hymns and we can find the right psychological function of each god from the hymns.

We have also to see that the new interpretation has sufficient philological justification, and that it fits naturally with the context ; we have also to see that the meaning once given does not fluctuate.

The coherance in the thought and meaning, the right relation of the symbols ought to be kept up.

The meaning thus fixed should agree with the whole hymn in translation, leaving nothing obscure and inconsistent in the whole of the Veda.

The thoughts and the image thus arrived at should be found to be the natural parent of the Vedānta and the Purāṇas.

Sāyaṇa obliterates all shades of meaning in his interpretation.

The psychological interpretation throws a flood of light over the obscurities in the Upanishads.

The Purāṇas receive a new sense in the light of the new theory.

IV

CERTAIN TERMS USED IN THE VEDA AND THE COMPARISION OF SĀYAṆA AND NEW INTERPRETATION

WORD	NEW MEANIG	SĀYAṆA'S MEANING
DHĪ धी	Thought	Thought, prayer, action mind, cake, etc.
MANAS मनस्	Mind, thought, feeling, or, mental state	No fixed meaning
MANĪSHĀ मनीषा	Intellect	,, ,, ,,
ṚITAM ऋतम्	Truth (dynamic)	Sacrifice, water, truth etc.
KAVI कवि	Seer	No fixed meaning
MANĪSHĪ मनीषी	Thinker	,, ,, ,,
VIPRA विप्र	Enlightened	,, ,, ,,
VIPAŚCHIT विपश्चित्	One with enlightened mind	
ŚRAVAS श्रवस्	Inspirational knowledge	Wealth, food, fame, etc.
DAKSHA दक्ष	Strength	?
GHṚITA घृत	Clarified thought	Butter or water etc.

The words whose shades of meaning have been obliterated by Sāyaṇa :

RAYI रयि	RĀDHA	Internal felicity	Material prosperity or riches.
	RATNA	Delight-joy	Wealth, riches.
1. DHANA धन 2. VĀJA वाज 3. POSHA पोष	Increase of possession internal or external		Material wealth.
YAJÑA यज्ञ	symbolic, inner sacrifice, an action consecrated to the divine.		Sacrifice, an action in the ritualistic sense
YAJAMĀNA यजमान	the door of the action.		The sacrificer
HAVI हवि	Anything offered		Oblation.
HOTĀ होता	The different aspects of the man who does the sacrifice.		One who calls.
ADHVARYU अध्वर्यु			One who walks on the path.
PUROHITA पुरोहित			One who is placed in front.
ṚITVIK ऋत्विक्			

AGNI अग्नि	The divine will-force working in humanity which takes up all actions that are consecreted.	Fire or Fire-God.
SOMA सोम	The divine ānanda of existence.	The Juice from a plant.

All the words dealing with the sacrifice are explained by Sāyana in the ritualistic sense, while as a matter of fact they also convey the psychological sense very clearly. e. g :–ghṛita, घृत is said to "drip from the horse of Indra", also it is "dropping from the mind."

Some other symbolic words :–

SVAR स्वर्	The mental being	The god of rain
INDRA इन्द्र	The divine power presiding over the illumined mind.	The god of rain
GO गो	The spiritual light symbolic of knowledge, it also means a ray, it indicates abundance of illumination.	Cow
AŚVA अश्व	It symbolises energy in general, specially, vital.	Horse
BHŪR भूर्	the plane of physical consciousness.	
BHUVAR भुवर्	the plane of vital consciousness.	
SVAR स्वर्	the plane of mental consciousness.	
ṚITAM ऋतम्	the supramental Truth consciousness.	
DEVĀḤ देवाः	the children of Aditi, the cow of Infinity ; they are the children of Light	
DASYU दस्यु	the power of Darkness ; the lower and hostile force.	

The result of the sacrifice is the attainment of cows, horses, gold, offspring, men etc. which shows that the whole ceremony was symbolic.

The Devas are always connected with the increase of light : they pour on man the fullness of the waters, abundance of heaven, internal felicity and bliss.

The legends of the Veda also indicate the psychological interpretation.

V

THE PHILOLOGICAL METHOD OF THE PSYCHOLOGICAL INTERPRETATION OF THE VEDA.

The peculiarity of the new interpretation is as already pointed out the fixing of new sense of a large number of words which should remain the same throughout the Veda.

The Alaṅkāra of ślesha has been largely used in the Veda. The multi-meaning of words and especially of verbs was certainly more current in the time of the Veda.

The science of philology should not merely study the languages comparatively ; the real work of philology should be to find out the origin and the laws of growth of languages.

This is not an impossible task. Words like plants are growths. First, there was the sound and from it came the family of words.

Sound was not used originally to convey an idea, but for general sensations and emotions. It was the nerves and not the intellect that created speech. Therefore words had no fixed meaning in the beginning ; early words being used for a small stock of ideas :- light, motion, touch , substance etc.

Sanskrit language, therefore gives many meanings for the same word, and also many words conveying the same idea. Sanskrit language was dissolved before it was fully developed and therefore we find even in classical language the Alaṅkāra Ślesha very much in use.

Thus Sanskrit language did not have sufficient time to evolve upto a point when each word would convey only one idea.

In the Veda we find the words used in their primal sense:–e.g.

VṚIKA वृक* literally means the "tearer", then the derived sense "the wolf" came into use. It meant moon, jackal, sun, plough—(Dr. Sarup). Mark that "Tearer"—gives the sense of 'plough' or 'tearing the earth'.

DHENU धेनु primarily means "nourisher" or "fosterer" and not merely a "cow".

BHAGA भग means enjoyment, and also "share"; both these senses were current without distinction.

AGNI अग्नि "strong bright energy, force, brilliance, illumined energy," and only from that it came to mean "fire".

1. It is contended that the Vedic Ṛishis were such confirmed worshippers of the powers of nature that they offered their daily sacrifice to Agni and believed that the sun rose and the seasons came because of their sacrifice. But it is generally forgotten that the succession of Day and Night and of the seasons as a law of Nature was very well known to the Vedic Seers. And this can be proved from the Ṛiks themselves.

× × × ×

2. There is a metrical development in the Ṛiks which would require a background of (apart from other circumstances) a long standing culture.

× × × ×

3. The conceptions of Truth–Satya, and the Ṛitam–the dynamic Truth, were already current in Vedic times. These need not be credited to the hostile Dravidians.

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* Compaee : Yāska, quoted by Sāyaṇa.

वृकश्चन्द्रमा भवति–विवृतज्योतिष्को वा विकृतज्योतिष्को विक्रांतज्योतिष्को वा आदित्योऽपि वृक उच्यते—यदा वृङ्क्ते ।

अग्निः कस्मादग्रणीर्भवतीति : He who is the leader or who is the one that marches in front (9. 14 Ni], and yet neither Yāska nor Sāyaṇa pauses to give full value to this meaning in the Ṛiks.

भग– from √ भज् : to enjoy.

4. There are openly spiritual Ṛiks in the Veda ; Yāska and Sāyaṇa and others have accepted them as such.

5. The Veda itself speaks of a secret significance of the Ṛiks.

VI

THEORY OF AUROBINDO'S INTERPETATION OF THE VEDA.

There never was unanimity in the interpretation of the Veda even in the remote past. Yāska, the oldest commentator and interpreter, enumerates various schools and individuals who differ from each other about Vedic interpretation. This difficulty is due to two outward causes :

1. The form and usage of language now out of vogue and forgotten and

2. Images and symbolism unfamiliar even to later-day Indian mentality. Sāyaṇ's commentary* attempts to preserve the traditional interpretation current in his times. It is full of omissions, contradictions, and inaccuracies. He attempts to explain the Vedic Gods, their actions and myths by bringing in the Purāṇic tradition. It is, in fact, the Veda that is the parent of the Purāṇas.

Sri Aurobindo has propounded a new interpretation based upon a theory that accepts the existence of mystic school in Vedic and pre-Vedic times as we find in the case of Egypt and Greece. I need not go into the details of the psychological or symbolic interpretation here as Sri Aurobindo has developed it in his "Secret of the Veda", and "Hymns to the Mystic Fire"—in which he has written a "Foreward" putting forth the salient points of thesis following it up with the translation of almost *all* the hymns to Agni in the Ṛig Veda, My friend late Sri Kapali Shastri has, for the benefit of Sanskrit scholars, written "Siddhāñjana" commentary on the first Ashṭaka in Sanskrit, elucidating and illustrating Sri Aurobindo's line of interpretation of the Veda.

*There is also Skanda Svāmin, an incomplete commentary, and one or two others.

Briefly put, Sri Aurobindo believes that the Vedic hymns represent a religion with a double face—one for the ordinary man wedded to outer ceremonial and ritual and the other for the initiate. All the details of the ritual carry this double sense. For instance, "Sacrifice" or "Yajña" which is the central object of the hymns is capable of a double meaning–outer ritual and an inner psychological sense-,in which one did the sacrifice internally–, a meaning which is preserved even upto the time of Gītā which speaks of बहुविधा यज्ञा वितता ब्रह्मणो मुखे—. "Sacrifice of many kinds are extended into the mouth of the Brahman". 'Agni' one of the chief gods would then be the "flame of fire in the altar" and the "will" ablaze in the heart, the inner altar. Sūrya would mean the "Solar entity," and "the God of illumination and higher knowledge." So also 'Soma' would represent the 'wine' pressed out from the plant and also "Spiritual ecstasy," or the delight. Thus the gods would be outward powers of nature and inner psychic Powers–or spiritual Personalities of the Supreme. Veda itself gives clue to this when it says that the gods are children of Aditi–the Mother Infinity : They are all born of the Truth. Truth is the home of the Gods. But they also descend upon the lower planes and act on man. They are "guardians" of the Truth in the Universe, they are "increaser" of the Truth in life, They lead man by the path of the Truth to felicity, to immortality. Man has to call the gods into himself,—"the gods are to be born in him, and the gods must extend in man"–*"Devatāti"*.

Earth, Mid-regions–air and Heaven, the apparent elements represent symbolically the physical, the vital and the mental consciousness and beyond it is the Sun–world, the plane of Truth, the home of the Gods.

The sacrifice–Yajña–is primarily an act of worship and giving. It is inner worship and inner Self-giving. It is described as a journey and a battle in the Veda. Agni, Fire, is its leader. It is a journey to the home of the Truth, to the world of the Sun, it is a battle with the established powers of Darkness that oppose the advance of the Aryan. These hostile powers

are Dasyūs, those that divide, the Paṇis-petty traffickers in ignorance, the Vṛitras who cover, the Vala, the python—Adversary. The inner battle has to be won with the help of the Devas–the powers of Light that help the Aryan. Agni, the Divine will, is the leader of the ceremony, and of the march and the battle. When the gods are pleased with the sacrifice they bestow on the Yajamāna the sacrificer, cows–the "Rays of Illumination"–"the herds of the Sun", horses, representing forces and strength–higher energies, heroes–to fight his battle, Soma is the draught of divine Delight, and other spiritual wealth including clarities of the consciousness represented by *ghṛita*–clarified butter.

The method Sri Aurobindo has followed for finding the true significance of the Ṛiks is that of reliance on internal evidence of the Veda. "We must start from and rely on the Veda to interpret the Veda". To take the word–for–word meaning and try to see if a consistent, coherent meaning can be assigned to each verse. Next, would be to take the hymn–Sūkta–as a whole and see if there is linked idea and coherent sequence.

Whatever inner or symbolic singnificance is there, it must emerge from the text itself, and must not be imported into it from outside. One should not try to read his theory into the Veda. In assigning meaning to words one has to maintain consistently the same sense for the same word, otherwise one can never hope to find any sense at all To argue that Vedic Rishis who knew the use of language, and also were great metricists did not intend to, or could not, convey any sense in their hymns is a gratuitous assumption. Even a cursory study of the Veda would convince one that there must be a general sense of the Vedic hymns. Form is unvarying : "throughout we have the same images, ideas, standing terms, the same phrases and expressions... ... ... Veda itself gives a key to the Veda." (Sri Aurobindo.)

One is compelled to seek the secret because even the word–to–word rendering brings indications which need closer study and examination. For instance, when Agni–Fire–is called "Kavi"–"seer" or, "knower", or, when the waters are said to "have knowledge", or Rivers "ascend to the mind" one has to

pursue the clue and find the significance of the whole. When Sarasvatī–one of the seven rivers, perhaps of the Panjab is said to be *Dhiyaṁ sādhayantī* धियं साधयंती "Perfecting or perfectly accomplishing our thoughts", and *"chetantī sumatīnām"*–she is "making us concious of happy thinking"–one has to keep an open mind and study Sarasvatī throughout before fixing any significance for Sarasvatī and her functions.

It is strange that the wealth of psychological terms used in the Veda has escaped the eyes of the critical student. Word like "Dhī" धी "Mati" मति, Manīshā, मनीषा, "Chetanā" चेतना; verbs like "Jñā" ज्ञा, "budh" बुध्, "chit" चित्, ava + dhā अव + धा, "man" मन्; or nouns like विप्र "Vipra", "Medhāvī" मेधावी, "Kavi", कवि, "Ṛishi" ऋषि; "Prachetas" प्रचेता; "Vicharshaṇi" विचर्षणि "Vipaścit" विपश्चित् or difference meant or implied in Mayas मयस्, Bhadram भद्रम, Rayi रयि, Ratnam रत्नम्, Moda मोद, Pramoda प्रमोद have not been noticed. The number of psychological terms used to indicate differences and shades of psychological experience, and the developed metrical form of the hymns are two of the many indications enough to invite a more careful study of the interpretation of the Veda.

Any one reading the Veda is bound to be struck by the recurrence of certain words. There are, as Sri Aurobindo has pointed out, "Key-words" that have to be studied carefully, their significance being fixed on the basis of the internal evidence of the hymns. Such words are "Dhī", "Ketu", "Kratu", "Rayi", "Śravas", "Ghṛita", "Go", "Āpaḥ", "Aśva", "Dasyu", "Vāja," "Ratna", "Yajña", "Ṛitam". etc.

VII

"The European scholars took up the ritualistic tradition, but for the rest they dropped Sāyana overboard and went on to make their own etymological explanation of the words, or build up their own *conjuctural* meanings of the Vedic verses and gave a new presentation often arbitrary and imaginative. What they sought for in the Veda was the early history of India, its society, institutions, customs, a civilisation-picture of

the times. They invented the theory based on the difference of languages of an Aryan invasion from the North, an invasion of a Dravidian India of which the Indians themselves had no memory or tradition and of which there is no record in their epic or classical literature". (*Hymns to the Mystic Fire,* Foreword.)

"There was indeed almost everywhere an age of the Mysteries in which men of a deeper and solid knowledge established their practices, significant rites, symbols, secret lore within or on the border on the more primitive exterior religions. This took different forms in different countries; in Greece these were the Orphic and Elusinian Mysteries, in Egypt and Chaldea the priests and their occult lore and magic, in Persia the Magi, in India the Ṛishis". (*Hymns to the Mystic Fire*, Foreword.)

"The tradition of a secret meaning and a mystic wisdom couched in the Ṛiks of the ancient Veda was as old as the Veda itself.

× × × ×

Vāmadeva (in IV. 3,16.) Ṛishi describes himself as one illumined expressing through his thought and speech words of guidance, "Secret words" "niṇya vachāṁsi" "Seer-wisdoms that utter their inner meaning to the seer "*Kāvyāni kavaye nivachanā*". The Ṛishi Dīrghatamas speaks of the Ṛiks, the mantras of the Veda as existing in a supreme ether, imperishable and immutable in which all the gods are seated" and he adds "one who knows not That, what shall he do with the Ṛik ?" (I. 163. 39). He further alludes to four planes from which the speech issues, three of them hidden in the secrecy while the fourth is human. and from there comes the ordinary word: but the word and thought of the Veda belongs to the higher planes (I. 164. 46). Elsewhere in the Ṛiks the Vedic Word is described (X. 71) as that which is Supreme and topmost height of speech, the last and the most faultless. It is something that is hidden in secrecy and from there comes out and is manifested. It has entered into the truth-seers, the Ṛishis, and it is found by

following the track of their speech. But all cannot enter into its secret meaning. Those who do not know the inner sense are men who seeing see not, hearing hear not, only to one here and there the Word, desiring him like a beautifully robed wife to a husband, lays open her body. Others unable to drink steadily of the milk of the Word, the Vedic Cow, moves with it as with one that gives no milk, to him the word is a tree without flowers or fruits" This is quite clear and precise; it results from it beyond doubt that even while the Ṛig-Veda was being written the Ṛiks were rgarded as having a secret sense which was not open to all". (*Hymns to the Mystic Fire,* Foreword).

CHAPTER II

NIRUKTA AND THE VEDA

Yāska's Nirukta consists of two parts (i) Nighaṇṭu and (2) Nirukta. I have not been able to study the text of the Nirukta critically enough—that being outside the scope of my study—to form my own opinion on it. Those who are interested in the date, authenticity etc., should refer to Dr. Skold's and Dr. Laxman Sarup's works on the Nirukta.

TEXT AND DATE

According to Dr. Skold and Dr. Laxman Sarup "the Nirukta is not homogeneous," Dr. Sarup believes in "three stages of interpolations in the Nirukta text."

The date of Yāska is unknown and unfortunately there is no possibility of fixing his date,

Tradition places Yāska at 1000 B. C. Yāska may be prior to the Brāhmaṇas. The only positive evidence we have helps us to fix the lower limit of Yāska's time, For instance,

I. Pāṇini speaks of Yāska.
II. Yāska himself speaks of Niruktakāras before him.
III. Nirukta text was known to Patañjali.

But it is doubtful whether the Nirukta text known to these ancients was the same that has come down to us. According to Dr. Sarup the date of Durgāchārya, the commentator on Yāska, is 1387 A.D.

THE NIGHAṆṬU

More important still, and yet more difficult to solve, is the question about the authorship of the Nighaṇṭu. Dr. Skold thinks that it was compiled before Yāska. All tradition shares his belief.

It is assumed that Yāska received the Nighaṇṭu as we know it from his predecessors. But still the question whether it is the work of one man or of many men remains unsolved. "There are words in the Nighaṇṭu which are not used in the Ṛig-veda"—(Skold). · Dr. Sarup says—"Nighaṇṭu is probably not a production of a single individual, but the result of united efforts of a whole generation or perhaps of several generations".

These conclusions almost compel us to draw other inferences. Befor the text be considered we may simply state that Nighaṇṭu may possibly be an effort at preserving the earliest effort at interpretation of the Ṛig-Veda, though we may admit that to the modern mind it is clumsy and is encrusted over with many accretions. In fact the large number of syllables classed as—"unknown"—proves that the significance of the Vedic Ṛiks was already being forgotten. As Nighaṇṭu contains 33 words (Dr. Skold) not traceable to the Ṛig-Veda, we are therefore tempted to conclude that when Nighaṇṭu was compiled there were more hymns (Ṛiks) than what we know as the Ṛig-Veda. This supports Sri Aurobindo's inference that the collection (*Saṁhitā*) known to us as Ṛig-Veda may have come into existence at the close of a great period of intuitive knowledge or it may have been a selection fron a larger number of Ṛiks current in pre-Vedic times.

The following general observations can be safely made in the light of the available evidence:

That

(I) The Brāhmaṇas seem to be the first effort at preserving the Vedic lore as distinct from the Ṛiks.

(II) The meaning of the Ṛiks had already begun to be obscured even to the compilers of the Brāhmaṇas.

(III) Yāska's Nirukta seems to be thc first efforts after the Brāhmaṇas at interpreting the Veda. Its basis is grammar and it tries to indicate the origin of Vedic words. Mainly with the help of tradition it interpretes the Ṛiks.

(IV) The significance of many words had become unknown when Yāska wrote the Nirukta—this is conceded by Yāska himself.

(V) Yaska wrote the Nirukta before the famous grammar of Pāṇini and the Mahā Bhāshya of Patañjali. One thousand years B. C. is the date assigned to Yāska by tradition.

(VI) Apart from Yāska there were many other individuals who were looked upon as great authorities on Vedic interpretations. Among them may be mentioned Śākatāyana, Gālava, Udumbara, Tittiri, Garga, Śākapūṇi, Sthaulāshṭīvi referred to by Yāska. Besides these there were current in Yāska's time various schools of Vedic interpretation such as the Aitihāsika—the Historical; the Naiyāyika—that of the logicians, the Niruktas etc.[1]

(VII) All these facts go to show that the meaning of the ancient text had already begun to grow dim and it is to the Niruka that we owe even the fragmentary preservation of the interpretation that was current in Yāska's times. It is probable that in the times which followed the spread of the Upanishads the formal ritualism, which seems to have been the accepted meaning of the Veda, came to be disregarded as inferior to the newly rising spirituality of the Vedānta. It must have then become the special subject of the Purohitas, the Upādhyāyas and the Agnihotṛis, while the general mass of the people attracted by the popular language (Pali) went over to it.

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[1] Deva Rāja Yajvan was a commentator on the Ṛig-Veda prior to Sāyaṇa. This Deva Rāja speaks of Mādhava, son of Veṅkaṭa. Mādhava refers to Skandasvāmin who seems to be earlier than the 12th Century. He worked with Udgītha and Nārāyaṇa.

माधव : न शक्योऽनृषिभिर्वक्तुमृगर्थं इति निश्चयः ।
यद्वेदाः शक्यन्ते ज्ञातुं तदुवाचात्र शौनकः ॥
स्कंदस्वामी नारायणः उद्गीथ इति ते क्रमात् ।
चक्रुः सद्वैकमृग्भाष्यं परवाक्यार्थगोचरम् ॥

NIGHAṆṬU

Nighantu is divided into five chapters, the first three containing various parts of speech such as nouns, adjectives, verbs, suffixes, ete. while the last two chapters group together words of uncertain significances. Thus, *Pṛithivi*—"Earth" has 21 synonyms; *Karma*—"Action" 26, and the adjective *Mahat* "much" or "many" or "great" is indicated by 12 words.

We have in Chapter	I	—	414 words.
	II	—	595 ,,
	III	—	389 ,,

Altogether they denote 17, 22 and 30 significances respectively. A total of 1,398 words denotes 69 objects of understanding.

Chapter	IV	—	278 words.
	V	—	148 ,,

It may be interesting to note here that there are 101 names for "Water" and 122 verbs indicating "Movement".

I. Several words in it denote more than one object, i. e. convey more than one meaning.

Thus :

1. अदिति	*Aditi*	1. गो	*go*	cow.
		2. पृथिवी	*pṛithivī*	earth
		3. वाक्	*vāk*	speech.
2. इळा	*Ilā*	1. गो	*go*	cow.
		2. अन्नम्	*annam*	food.
		3. वाक्	*vāk*	speech.
3. ऋतम्	*ṛitam*	1. सत्यम्	*satyam*	truth
		2. उदकम्	*udakam*	water.
		3. यज्ञ	*yajña*	sacrifice.
		4. प्रजनन	*prajanana*	procreatton.
4. गो	*Go*	1. पृथिवी	*pṛthivī*	earth.
		2. रश्मि	*raśmi*	ray.
		3. वाक्	*vāk*	syeech.
		4. सूर्यरश्मि	*sūrya-raśmi*	rays of the sun.

		5. स्तोत्र	*stotra*	hymn of praise.
		6. अन्नम्	*annam*	food.
		7. गो	*go*	cow.
		8. आदित्य	*āditya*	sun.
		9. चर्म	*charma*	leather
		10. श्लेष्म	*śleshma*	secretion.
		11. ज्या	*jyā*	bow-string.
5. चन्द्र	*Chandra*	1. हिरण्य	*hiraṇya*	gold,
		कान्ति	*kānti*	to appear beautiful (or to shine).
6. जलाषम्	*jalāsham*	1. उदकम्	*udakam*	water.
		2. सुखम्	*sukham*	hapainess.
7. जूर्णि	*jūrṇi*	1. क्रोध	*krodha*	anger
		2. क्षिप्रम्	*kshipram*	quick. (Dr. Sarup)
8. दीधितयः	*Dīdhitayaḥ*	1. अङ्गुलयः	*aṅgulayaḥ*	fingers
		2. रश्मि	*raśmi*	rays.
		धा	*dhā*	to place, put, hold.
9. द्रविणम्	*Draviṇam*	1. धनम्	*dhanam*	wealth; moveable property (Dr. Skold)
		2. बलम्	*balam*	strength.
10. धी	*Dhī*	1. कर्म	*karma*	action; devotion (Dr. Sarup)
		2. प्रज्ञा	*Prajñā*	understanding; thought (Dr. Sarup).
		धा	*dhā*	= to hold, place
11. नृम्णम	*Nṛimṇam*	1. बलम्	*balam*	strength.
		धनम्	*dhanam*	wealth.

12. पेश	*Peśa*	1. हिरण्य	*hiraṇya*	gold.
		2. रूप	*rūpa*	form.
				(1) beauty (Dr. Sarup).
				(2) shade, form, ornament (Skold)
13. पयस्	*Payas*	1. अन्नम	*annam*	food.
		2. रात्रि	*rātri*	night.
				It swells (Dr. Sarup).
14. ब्रह्म	*Brahma*	1. अन्नम्	*annam*	food.
		2. धनम	*dhanam*	wealth,
15. ब्रध्नम्	*Bradhnam*	1. अश्व	*aśva*	horse.
		2. महत्	*mahat*	vast.
16. भू	*Bhū*	1. पृथिवी	*pṛithivī*	earth.
		2. अन्तरिक्ष	*anta-riksham*	mid-regions.
17. मही	*Mahī*	1. वाक्	*vāk*	speech;
				The wide one (P).
		2, गो	*go*	cow
18. मेधा	*Medhā*	1. धनम्	*dhanam*	wealth.
		2. प्रज्ञा	*prajñā*	understanding, wisdom.
19. मेघ	*Megha*	1. यज्ञ	*yajña*	sacrifice.
		2. बलाहक	*balāhaka*	cloud.
20. योनि	*Yoni*	1. उदकम्	*udakam*	water.
		2. गृहम्	*gṛiham*	home.
21. यशस्	*Yaśas*	1. अन्नम्	*annam*	food.
		धनम्	*dhanam*	wealth.
				glory (P)
22. रजस्	*Rajas*	1. रात्रि	*vātri*	night.
		2. ज्योति	*jyoti*	rays;
				region (Dr. Sarup).
23. रथम्	*Ratham*	1. आदित्य	*āditya*	sun.
		2. रथम्	*ratham*	chariot.
24. व्योमन्	*Vyoman*	1. अन्तरिक्ष	*antariksha*	mid-regions.
		2. दिशा	*diśā*	space.

25. वृत्र	*Vṛitra*	1. मेघ	*megha*	cloud.
		2. धन	*dhana*	wealth.
26. वेति	*Veti*	1. खादन	*khādana*	to eat.
		2. कान्ति	*kānti (karma)*	to appear beautiful or to shine
27. वयुनम्	*Vayunam*	1. प्रशस्य	*praśasya*	good or praise-worthy.
		2. प्रज्ञा	*prajñā*	understand-ing.
				Desire or wisdom (Dr. Sarup).
				Rules, Ways, Expedients (Dr. Sarup)
				Desire, Usage, Pathway, Intelligence (Skold)
28. शम्बर	*Śambara*	1. मेघ	*megha*	cloud.
		2. उदक	*udaka*	water
		3. बल	*bala*	strength.
				Thunderbolt (Dr. Sarup)
29. शची	*Śachī*	1, कर्म	*karma*	action.
		2. वाक्	*vāk*	speech.
30. शक्वरी	*Śakvarī*	1. बाहु	*bāhu*	hand.
		1. ऋक्	*ṛik*	ṛiks which enabled Indra to kill Vṛitra.
			शक्	To be able.
32. श्रवस्	*Śravas*	1. अन्नम्	*annam*	food.
		2. धन	*dhana*	wealth.
		3. यशस्	*yaśas*	glory.
32. स्वधा	*Svadhā*	1. उदक	*udaka*	water.
33. सलिलम्	*Salilam*	1. बहु	*bahu*	much or plenty.
		2. उदकम्	*udaka*	water.
34. स्वसराणि	*Svasarāṇi*	1. अहन्	*ahan*	days.
		2. गृह	*gṛiha*	homes.

35. हरित्	*Harit*	1. दिक्	*dik*	space.
		2, नदी	*nadī*	river.
		3. अङ्गुली	*aṅgulī*	finger.
36. ज्योतिः	*jyotiḥ*	1. उदक	*udaka*	water.
		2. लोक	*loka*	people or region.

2. In case of many synonyms too finer shades of meaning of words are entirely neglected and obliterated. For example, Nighaṇṭu puts such words as *Kavi*, *Medhāvī*, *Kaṇva*, *Vipra*. together. Any one familiar with the language knows that *Kavi* means the "Seer" while *Vipra* means "Illumined" (in mind) which is not quite the same meaning.

3. Nighaṇṭu groups certain words with names, whilst their proper significance would class them as adjectives. In such cases it seems reasonable to restore to these their meaning. By doing so it is found that the meaning of the text (Ṛiks) is simplified.

For example :

"*adbhutam*" meainng "*Mahat*", while the derivative and current sense is "wondelful".

"*Ārjunam*', means "rūpa"–"form" but its current meaning is "Shining White".

"*Arusham*" is taken as "rūpa" whilst it should mean "Red or Rosy Light".

"*Irāvatyaḥ*" is a नदी–नाम "Nadi–nāma" whilst it is only an adjective which may indicate movement and thus a "River". So also "*Ūrjasvatyaḥ*" ऊर्जस्वत्यः means "Nadī" river, whilst it should mean "the shining ones".

मन्द्र "*Mandra*" according to Yāska means "vāk" or speech. It means "sweet" or "pleasant" and only secondarily coveys the meaning "speech".

Some words :

		According to Nighaṇṭu			In ordinary speech
1. तृप्ति	*Tṛipti*	उदकम्	*Udakam*	Water	Satisfaction because it satisfies thirst.
2. धिषणे	*Dhishaṇe*	द्यावापृथिवी	*Dyāvā pṛithivī*	Heaven & Earth	One who has the understanding.
3. कोश	*Kośa*	मेघ	*Megha*	Cloud	something which can hold a liquid; a hollow; a case, etc. (Pail, Treasure—Dr. Skold)
4. ब्रध्न	*Bradhna*	अश्व	*Aśva*	Horse	Something that fills or pervades; foundation.
5. नर	*Nara*	अश्व	*Aśva*	Horse	powerful; strong, Ruler; Masculine, Leader; Fighter.
6. महत्	*Mahat*	उदकम्	*Udakam*	Water	Vast, wide.
6. मेधा	*Medhā*	धनम्	*Dhanam*	Wealth	Understanding; Wisdom; Grasp; Comprehensions.
8. मधु	*Madhu*	उदकम्	*Udakam*	Water	Sweet; Honey; Sweet drink, Honey (Skold)

9.	पितुः	*Pituḥ*	अन्नम्	*Annam*	Food	Father, Progenitor. (Food-Sarup)
10.	आयुधानि	*ayudhāni*	उदकम	*Udakam*	Water	Weapons, Instruments.
11.	प्रजापति	*Prajāpati*	यज्ञ	*Yajña*	Sacrifiice	Lord of the People.
12.	मरुत्	*Marut*	रूप	*Rūpa*	Form	Storm Gods.
13.	मेघ	*Megha*	यज्ञ	*Yajña*	Sacrifice	Cloud.
14.	सूनृता	*Sūnṛitā*	अन्नम्	*Annam*	Food	Happy truth or pleasant truth.

Additional words :—

1.	लोहम्	*Loham*			Gold	Iron
2.	नभस्	*Nabhas*	साधारणानि	*Sādhāraṇāni*		Sky
3.	वनम्	*Vanam*	रश्मि	*Raśmi*	Rays.	Forest, delight.
4.	सप्त ऋषयः	*Sapta Ṛishayaḥ*	रश्मि	*Raśmi*		Seven sages.
5.	साध्याः	*Sādhyāḥ*	रश्मि	*Raśmi*	Rays	Kind of gods.
6.	सुपर्णाः	*Suparṇāḥ*				With good wings.
7.	घृताची	*Ghṛitāchī*	रात्रि	*Rātri*	Night	घृ to shine.
8.	भानु	*Bhānu*	अहर्	*Ahar*		Shining
9.	वृत्र	*Vṛitra*	मेघ	*Megha*	Rains or Clouds.	The coverer वृ *Vṛi* to cover
10.	गल्दा	*Galdā*	वाक्	*Vāk*	Speech	from गिल् To fall. Drops (Yāska) Vessels (Dr. Sarup) Extracted juices (Dr. Sarup)

11. गम्भीरा	*Gambhīrā*	वाक्	*Vāk*	Speech	Inscrutable (Dr. Sarup)
12. बेकुरा	*Bekurā*	वाक्	*Vāk*	Speech	"Flood of light or water" (Dr. Sarup) "One who gives light, inspires awe" (Skold)
13. स्वधा	*Svadhā*	उदक	*Udaka*	Water	Self-law
14. तेजस्	*Tejas*	उदक	*Udaka*	Water	Brightness, Lustres.
15. वध्वः	*Vadhvaḥ*	नदी	*Nadī*	River	-वह् to bear; also वह्निः from the same root.
16. गभस्ति	*Gabhasti*	मनुष्य	*Manushya*	Man	Rays (Dr. Sarup)
17. हेम	*Hema*	उदकम्	*Udakam*	Water	Gold.

(5) The psychological significance of proper names, though noticed by Yāska, is hardly given its full value in his interpretations of the Ṛiks.

It is clear from the study of the Ṛiks that these proper names do not always indicate an individual but imply a certain psychological quality or guṇa and they stand for the individual or the power possessing that quality. This becomes more clear when we find adjectival forms of proper names used in connection where the entire trend indicates the inner quality or guṇa. For instance, "*Indra*" is the name of a god, but Vedic language could use "*Anindra*" and "*Indratama*"—derivative words from Indra in the sense "One without Indra" and "Most full of Indra Quality" respectively. In fact, Indra himself is called "*Parāśara*" "Vanquisher of foes". But "*Parāśara*" is another proper name.

Below is given a list of such names and their formations :

1. इन्द्र	*Indra*	(1) *Indriya* = "One belonging to Indra. (2) *Indratama* = "Most full of 'Indra' (hood)"

		(3) *Anindra* = Without Indra—"without the Indra-quality." *Indan* = To be powerful.
2. पराशर	*Parāśara*	Name of a sage, but also used as an adjective of Indra and other gods. "The supreme overcomer or vanquisher" "*Parān Śātayati*".
3. अङ्गिरस्	*Aṅgiras*	From the same root as *ag*, indicating the same quality of flaming will as the fire. *Aṅgirastama*,— = "Most full of *Aṅgiras*"—Angirasahood.
4. गोतम	*Gotama*	"Most full of light or *go*"
5. कण्व	*Kaṇva*	"Shining" or "the shining one".
6. नोधा	*Nodhā*	"One who utters the *Ṛik*" or "praise".
7. सवितृ	*Savitṛi*	From "*Sū*" "to give birth to" or "to create"; the creator.
8. दधिक्रवन्	*Dadhikravan*	"One who ascends bearing" दधत् क्राम्यति
9. नवग्वा	*Navagvā*	Nine-rayed, "Of nine gaits" (Dr. Sarup)
10. दशग्वा	*Daśagvā*	Ten-rayed.
11. कुत्स	*Kutsa*	"one who tears the earth" "one who ploughs" : *Prithivīṁ Kruntatē.*
12. अगस्त्य	*Agastya*	From the same root as *Agni*—"one who holds in him the flaming power."
13. च्यवन	*Chyavana*	"He from whom the Ṛik flows". [1] "Collector" (according to Yāska).
14. वसिष्ठ	*Vasiṣṭha*	√*Vas* to shine : "most shining one"
15. विश्वामित्र	*Viśvāmitra*	"the friend of all" or "all-loving"
16. भरद्वाज	*Bharadvāja*	"one who holds in him the substance"
17. अत्रि	*Atri*	"the devourer".
18. दीर्घतमस्	*Dīrghatamas*	"long-in-darkness"

1. "Chyāvayitāraṁ stomānam".

19. गविष्ठिर	*Gavishṭhira*	"steadfast-in-light"
20. जमदग्नि	*jamadagni*	"he of the flaming fire"
21. वृत्रहन्तम	*Vṛitrahantama*	"most full of the quality of killing Vṛitra."
22. उर्वशी	*Urvaśī*	"wide-enjoying or wide delight"
23. गृत्समद	*Gṛitsamada*	"one who delights in the praise"; wise and happy (according to Yāska)
24. भृगु	*Bhṛigu*	"he who has the shining body", "he who has the flaming body"[1]
25. ऋभु	*Ṛibhu*	"he whose lustres are wide" : *uru Bhāsaḥ.*
26. पूषन्	*Pūshan*	"One who nourishes" √*push* to nourish.
27. सूर्य	*Sūrya*	"the illuminator"– √*sūr* to shine.
28. वरुण	*Varuṇa*	"the wide one" from √*uru* wide.
29. अश्विनौ	*Aśvinau*	"one who covers the road" according to Yāska,[2] but it can also be derived from "impulsion", "movement", "force", "impetous" and "enjoying',
30. अर्यमन्	*Aryaman*	From √*Ṛi* "to go", the same from which *ar* and *ārya* are derived. "Power of Truth-Consciousness working as force".
31. अथर्वन्	*Atharvan*	"the moving one" negative form of थर्व
32. वामदेव	*Vāmadeva*	"the God of Delight" or "the delight-God."
33. पुरुरवस्	*Pururavas*	"many-voiced" or "much-crying." "Crying much" (Dr. Sarup.)

It is important for the student of the Veda to bear in mind the original meanings of words that have subsequently hardened into proper names. While understanding or translating the Ṛiks one has always to apply the original meaning and see how

1. Bhṛijyamāno na dehe.
2. Aśnute Adhvānam or Vyāpnoti Adhvānam".

it fits into the context. "Indratama", and such other forms clearly show that the Vedic language was plastic and even when it referred to the individual it kept prominently before the mind the aspect of quality suggested by the original meaning.

NIRUTA

After the Nighaṇṭu begins the Nirukta proper; there is a lucid commentary on Yāska by Durgā which greatly helps the student in following the Nirukta and which occasionally suggests its own meaning and interpretation of the Ṛiks.

There are 513 words of which the exposition is given by the Nirukta, of these 215 are from Ṛig-Veda, and not found elsewhere, 485 words are traceable to Ṛig-Veda, 33 cannot be traced in the Ṛig-Veda, 8 are found only in the Nirukta. (Dr. Skold).

It begins with the classification of parts of speech which are four–(1) Noun नाम (2) Verb आख्यात (3) Preposition उपसर्ग (4), Indeclinable particles निपात. Then follows a discussion about the relative importance of subject and verb in a sentence. Name indicates the state of "being", while the verb that of the "becoming". He quotes Śākatāyana who maintains that "all names are ultimately derived from verbs", while he quotes Garga who says "not all". Garga believes there are many names adopted from "usage". The discussion about the philosophy of grammar is very profound and deals with some of the fundamental aspects of language. "Yāska's fundamental notion about language is that all words can be reduced to their primordial elements which he calls roots." (Dr. Sarup.)

Yāska then lays down the arguments of those who maintain (the *Pūrva paksha*) that the "Vedic Ṛiks cannot have any consistent meaning" because (1) the construction of sentences is not like that in ordinary language, (2) genders and numbers and other attributes are applied to inanimate objects and things used in the ritual, (3) there is inconsistency

and impossibiltiy in the Ṛiks, e. g. asking ओषधीः, "Oshadhis—trees and herbs—to save the Yajamāna which is impossible, (4) of contradiction in the Mantras e. g. Indra being a God cannot have enemies; still the Ṛiks describe him as "conquring" them, (5) contradictory functions are attributed to several gods e. g. अदिति *Aditi* is said to be "all", she is also माता *Mātā*, the mother of all; then she is also पृथिवी *Prithivī*, therefore Mother and Daughter at the same time."

Against this Yāska puts the following :

(1) Words have a meaning. Therefore Ṛiks having words must convey some meaning. (2) You have not to take these Ṛiks literally always. Inanimate objects are described as animate metaphorically and not literally. (3) It is the pervading power, śakti, of the ओषधीः *Oshadhis*, that is invoked and not the gross tree. (4) Gods are inscrutable. It is only as an उपमा (metaphorically speaking) that Indra conquers his enemies. (5) Each word has a primary sense and a secondary sense. We must take the one that is meant for the context.

But then, is grammar the only science that can help one to understand the Veda ? Yāska says "No". He quotes four verses praising the man who knows the real meaning of the Veda. Yāska quotes the following :

स्थाणुरयं भारवाहः किलाभूदधीत्य वेदं न विजानाति चार्थम् ।
योऽर्थज्ञ इत्सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ॥ *(Sāma Veda)*

"He who knows not the meaning of the Veda after studying it is like a post that bears the burden; he who knows the meaning, having his sins removed, enjoys all delight and attains felicity."

यदगृहीतमविज्ञातं निगदेनैव शब्द्यते ।
अनग्नाविव शुष्कैन्धो न तज्ज्वलति कर्हिचित् ॥ संहितोपनिषद्–सामवेद

"The (Vedic) learning (which is) merely recited aloud as a (mechanical) prayer is like a dry fuel in a place without fire which never blazes forth into a flame".

Then Yāska quotes the following :

उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम् ।
उतो त्वस्मै तन्वं वि सस्रे जायेव पत्य उशती सुवासाः ॥ Rig. X. 71.4.

"Even though seeing the speech (with one's eyes) one, as it were, sees it not, another one even though listening to it hears it not. To some (rare) one does she reveal her body as the loving spouse her person covered with beautiful graments, to the gaze of her Lord"

उत त्वं सख्ये स्थिरपीतमाहुर्नैनं हिन्वन्त्यपि वाजिनेषु ।
अधेन्वा चरति माययैष वाचं शुश्रुवाँ अफलामपुष्पाम् ॥ Rig. X. 71. 5.

"A single man said to have drunk deep—the inner meaning—in his friendship (with the power of speech) is followed in ascertaining the meaning attainable even by verbal knowledge; while the other man who merely repeats the words moves by the power of formation without cows (Rays of light) listening only to words without fruit, without flowers".—X. 71. 5.

It is in this connection that Yāska says "साक्षात्कृतधर्माण ऋषयः संबभूवुः' a passage which has been already quoted before.

"Formerly, the seers were those who had realised the essence of religion; fearing, that the people who would succeed them would not be able to maintain the same status they gave the knowledge of the Veda by recital of the Mantras".[1]

Apart from these overt references by Yāska there are other evidences from the Ṛiks themselves which indicate that the Vedic seers refer to an inner, deeper, symbolic significance of the Veda. Says Dirghatamas :

ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥ Rig. I.164.39

"The Riks are in the supreme all-pervading ether, in the immutable ('Brahman' according to Sāyaṇa) to which resort all the gods; what will the (mere) Ṛiks do for him who knows it not ? But one who knows it by them is he, verily, well-established." I. 164. 39.

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1. साक्षात्कृतधर्माणः ऋषयो बभूवु स्तेऽवरेभ्योसाक्षात्कृतधर्मेभ्य उपदेशेन मंत्रान् संप्रादुः (निरुक्त)

So also Ṛishi Vāmadeva speaks in the 4th Maṇḍala :

एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि । IV. 3. 16.

"O Creator", "O Fire", To Thee, the all-knowing One, have I spoken these secret words which bring forth the fruit".

Similar other passages indicate that the Vedic seers know of a secret meaning of the Veda,

Next he emphasises the importance of "Realization" in interpreting the Veda. He says "formerly the Ṛishis were men of Realization" and fearing that the people who succeeded them would not be able to maintain the same height of spirituality "they gave the knowledge of the Veda by recital (orally), thus sprang the many branches of Vedic knowledge".[1]

It is clear from the above that even in Yāska's times there was the tradition of a Vedic path of Realization which had got completely obscured. For, further on he grants the possibility of quite new interpretation of the Veda. He says "उपसन्नाय तु निर्ब्रूयात् यो बालं विज्ञातुं स्यान्मेधाविने"—and Durga adds in his commentary "न तयोरसाध्यं किञ्चिदस्ति । तपसा हि स्वयमपि वेदार्थः प्रादुर्भवेदेव यथा मन्त्राः प्रादुरभूवन् पूर्वेषामृषीणाम् ॥"

"One should approch for the Vedic knowledge the man who has the knowledge, one who is either a "genius" or a great "Yogin" for to him the Mantras reveal their inmost secret."

This chapter discusscs very beautifully the philosophy of grammar. It seems certain that it has played a great part in the evolution of the Sanskrit language.

The second chapter discusses the various rules of formations of words, e. g.

(a) By the elimination of a Syllable, as in—

1. तत्त्वा यामि *Tattvā yāmi* which is equal to तत् त्वा याचामि

(b) By change or substitution in the beginning of a word, as in—

2. ज्योतिः *"Jyotiḥ"* from √द्युत् *"Dyut"* to shine.
3. घन *"Ghana"* „ √हन् *"Han"* to kill.

1. *Chhanda, vyākaraṇa, jyotisha, śikṣā, etc.*

4. बिन्दु *"Bindu"* from √भिद् *"Bhid"* to divide.
5. बाट्य *"Bāṭya"* „ √भट् *"Bhaṭ"* to fill.

(c) By a change or substitution both in the beginning and in the end, as in—

6. सिकता *"Sīkatā"* from √कस् *"Kas"* to dry.
7. स्तोकम् *"Stokam"* „ √च्युतिर् *"Chyutir"* to fall.
8. तर्कु *"Tarku"* „ √कृत *"Kṛit"* to cut.

(d) By addition of letters, as in—

9. द्वार *"Dvāra"* from √वृङ् *"Vṛiṅ"* to divide,
10. भरूजा *"Bharūjā"* „ √भ्रस्ज् *"Bhrasj"* to shine.

(3) Special significances of certain words : e. g. *"Damūnāḥ"*, in ordinary sense "one who quells, controls". But, says Yāska, in the Veda it means "Fire".

He then takes the list of syonymns from the Nighaṇṭu beginning with *"Pṛithivī"* and discusses the origin of various words quoting Ṛiks in support of his interpretation or his contention. Thus *"go"* according to him carries, as we have seen above, eight or nine significances.

Yāska here discusses the origin of words used in the Veda. The fundamental notion of Yāska about language is that "all words can be reduced to their primordial elements which he calls root," (Sarup); for example :

I. From पच् *"Pach"* – पाचक *"Pāchaka*; from पठ् *"Paṭh"*–पाठक *"Pāṭhaka"*; from बुध् *"Budh"*–बोध *"Bodha"*; from भिद् *"Bhid"* – भेद *"Bheda"*

II. Yāska also believes that one should not depend entirely upon the grammatical rules in deriving the forms of Vedic words.

III. The derivation of words must be in accordance with the sense, for example,

1. *"Akta"* can be derived from (i) √अञ्ज् *Añj* or
(ii) √अज् *Aj*
2. *"Anudāra"* can be split up as (i) अन्+उदार *An+Udāra*
(ii) अनु+दार *Anu+Dāra*

3. *"Apavana"* can be split up as (i) अ+पवन *A+Pavana*
(ii) अप+वन *Apa+Vana*

For these three points I am indebted to Dr. Laxman Sarup.

It is impossible for any rational mind to accede to Yāska's contention in spite of the illustration. If words such as *"go"*, *"ṛitam"*; *"aditi"*; *"ilā"* etc. are to carry so many significances in a work of such a fixed form as the Ṛig-Veda, then we may dismiss as impossible any attempt at interpreting it.

I will take only one instance of नदी *"nadī"*, river, and try to show how he has all along erred in his effort at Vedic interpretations by insisting on the ritualistic and traditional meaning, (See Chapter "Seven Rivers")

A list of the उपसर्गाः prefixes to nouns and verbs.

1. प्र	*Pra*	—Indicates a movement "forward", also "intensity" of the movement of the action indicated by the verb.
2. परा	*Parā*	—Used in the same sense of (i) inverted order; e. g. Parāgata and (2) "away"; e. g. परेहि *Parehi* (3) "towards".
3. प्रति	*Prati*	—"To" or "towards"; also "back" or "return"; "counter" or "against";
4. परि	*Pari*	—"Round", "on all sides"; "about"; "from all sides".
5. अति	*Ati*	—"Much" augmenting the sense of the noun or verb atidhāna "very"; "exceedingly"; "excessively"; also indicates "beyond"; "over" (with nouns) "Surpassing"; "eminent", "super".
6. सु	*Su*	—Indicates "respect" or "happiness"; "good state" connected with the adjective or the noun with which it is used; with verbs also "ease" or "facility" in the action indicated by the verb. (with names and prepositions) surpassing; superior.

7. निर्	*Nir*	—"Without".
8. उद्	*Ud*	—(prefix to nouns and verbs) "Upwards"; "upon"; "above"; "over"; etc.' 'motion upwards".
9. दुर्	*Dur*	—"Bad"; "evil"; "wicked"; "hard"; "difficult".
10 अनु	*Anu*	—"After"; "behind"; "according to" "in consonance".
11: अपि	*Api*	—Placing near or over; "reaching"; proximity"; "nearness"; also (as separated) "also"; "too"; "besides"; "even"; "though"; used with verbs and nouns. Also "Any" (wish or expectation).
12. सम्	*Sam*	—"Together"; "well".
13. नि	*Ni*	—"Separation"; "reverse action".
14. अप	*Apa*	—(Used with verbs and nouns) prefix to verbs "away"; "deterioration"; "bad"; "inferior"; "unworthy"; etc.
15. उप	*Upa*	—"Nearness"; "contiguity"; (pervasion) ("nearness" alone indicates "contiguity").
16. अधि	*Adhi*	—"Over"; "above"; "concerning"; "presiding" or "chief".

A List of the Nipātas.

1. इव	*"Iva"*	—"as"; "like"; "as if" showing comparison *upamārthe*
2. न	*"Na"*	—"not"; in Veda *pratishedhārthīya;* "like"; *"upamārthe cha"*
3. चित्	*"Chit"*	—"indefiniteness"; also *pādapūraṇe* (expletive); Respect *pūjāyām.*
4. इ	*"i"*	—*avakutsite* (wonder etc.) "interjection".
5. नु	*"Nu"*	—"indeed" (showing possibility).
6. च	*"Cha"*	—"and"; "also"; "moreover" *Samuchchayārthe.*

7. अथ	*"Atha"*	—"here"; "now"; also "then"–"afterwards".
8. वा	*"Vā"*	—*Vichāraṇārthe* "reflection"; *Samuchchayārthe* "or"; "and".
9. आ	*"ā"*	—"Yea" showing assent, "yet"; as a prefix it means "near", "to", "towards".
10. ह	*"Ha"*	—"verily"; "indeed" (emphasis), also expletive (vocative particle).
11. हि	*"Hi"*	—"for"; "because"; "indeed"; "certainly"; also expletive.
12. ननु	*"Nanu"*	—"indeed"; "inquiry"; "surity"; "certainty".
13. अथापि	*"Aihāpi"*	—"moreover"; "again"; *Samuchchayārthe.*
14. किल	*"Kila"*	—"verily"; "indeed"; "certainly"; "false or feigned action".
14. मा	*"Mā"*	—"prohibition" *pratishedhe.*
16. खलु	*"Khalu"*	—"certainly"; "verily"; "indeed" expletive also (prohibition or negation).
17. शश्वत्	*"Śaśvat"*	—*Vichikitsā*, "interrogation"; "suspense" *"vivekapūrvakovadhāraṇābhiprāyaḥ".*
18. नूनम्	*"Nūnam"*	—"certainly", in Veda: "now" *adyatana.*
19. ऊ	*"ū"*	—expletive (interjection) —calling.
20. कम्	*"Kam"*	—expletive.
21. इम्	*"Im"*	—expletive.
22. इत्	*"It"*	—expletive.
23. सीम्	*"Sīm"*	—*Parigrahārthīyaḥ, pādapūrṇaḥ,* "all round" "inclusive", expletive.
24. इदमु	*"Idamu"*	—*pādapūraṇe*, "this", expletive.
25. तदु	*"Tadu"*	—"that" expletive.
26. त्व	*"Tva"*	—*Vinigrahārthīyahḥ, ekaḥ,* some one.
27. अपि	*"Api"*	—"even" and *Sambhāvane* "possible".
28. तु	*"Tu"*	—"but" हेत्वर्थे *Hetvarthe.*

Yāska acknowledges clearly that there are unknown grammatical forms and words with unknown derivation in the Ṛig-Veda.

There are ten types of difficulties which lend the Vedic standpoint into the realm of the uncertain. They are :

1. *Padajāti-anavagatam :* Uncertainty as to the nature of a grammatical form, e. g. त्व *Tva*. It is not certain whether it is a noun (pronoun) or a Nipāta-particle. It can be either.

2. *Abhidhēya-anavagatam* : Uncertainty about the object indicated by a noun, e. g. *Śitāma,* According to different competent authorities it can mean (1) Hand or arm or underfore foot, (2) Female organ or anus, (3) Liver, (4) *Medas* i. e. fat.

3. *Svarānavagatam :* Uncertainty about the accentuation, e. g. *Vane na Vā yo nyadhāyi Chākan* X. 29. I. *Chākan* here is equal to *Chāyan* "seeing".

4. *Sanskārānavagatam :* Uncertainty about the formation and derivation e. g. *Īrmāntāsaḥ* : I. 163. 10. It can be— "those having well formed haunches." We can favour this meaning in the light of the fact that it is an adjective of horses.

5. *Guṇānavagatam :* Uncertainty about the qualifying nature of the adjective, e. g. *Karūlati,* "having gaps in the teeth." It is uncertain whether it goes with भग *(bhaga)* or with पूषा *(Pūshā)*.

6. *Vibhāgānavagatam :* Uncertainty about the correct way of breaking up a form into its components e. g. *Mehanā* V. 39. 1. It can be (1) *Maṁhanīyam pūjārham—Rādham* or (2) *yan Ma iha nāsti.*

7. *Kramānavagatam :* Uncertainty as to the right order of the grammatical forms, e. g. *Uparamadhvam me vachase somyāya* III. 33. 5. : Here whether *upa* should be taken with *ramadhvam* or not ?

8. *Vikshepānavagatam :* e. g. द्यावा न पृथिवी *"Dyāvā na prithivī."*

9. *Adhyāhārānavagatam* : Uncertainty as to what is kept understood. e. g. *Dānamanso no manushyān.*

10. *Vyavadhānānavagatam :* Uncertainty as to the connection in the context, e. g. *Vāyuścha niyutvān* VII. 39. 2. Here the word *Niyutvān* even though away is taken with *Vāyu* and not with *Pūshan* because the context requires it.

Then two principles are laid down in order to explain the words ennumerated in the Nighaṇṭu. (1) *"ekārtham anekaśabdam"* "many words convey one meaning or indicate one object." (2) *Anekārthāni ekaśabdāni :* "One word has multimeanings." From this is explained the dictum *Dhātūnām anekārthāni* or *Samānakarmāṇaḥ dhātavaḥ* "The roots have multisignificance." Yāska deprecates, as we have seen above, mere dependence on grammar in interpreting the Ṛiks. He would rather recommend an interpretation which is perhaps grammatically less justifiable and one that is not in keeping with the tradition, if it is giyen by a Tapasvin तपस्विन् "one who has undergone a spiritual discipline," or one who is मेधाविन् Medhāvin—a man who has a comprehensive and wide intellect probably with a touch of genius.

Words with psychological import found in the Veda (list not exhaustive):—

We have seen in another context that even proper names carry with them a psychological sense which dominates the Vedic usage, e. g. "Indra" is not only a God but the word stands for a certain quality or power. So forms like *"Anindrāḥ"* (अनिन्द्राः) and "Indratama"—"Most full of Indra-quality" are found in the Veda along with similar formations based on "Aṅgirasa," "Vasishṭha" etc. Here we give a list of some words which carry a psychological meaning in the Veda.

1. मति	*Mati*	Thought.
2. विप्र	*Vipra*	One who is illumined.
3. मेधावी	*Medhāvī*	One who has the understanding
4. प्रचेताः	*Prachetāḥ*	One who is conscious.

5. धिष्ण्य	*Dhishṇya*	One who possesses comprehension.
6. धियंधा	*Dhiyandhā*	One who holds the knowledge or intellect.
7. विचेताः	*Vichetāḥ*	One who has a developed or seeing consciousness.
8. सुमति	*Sumati*	Happy thought.
9. विचर्षणि	*Vicharshaṇi*	One who has the sight.
10. सुधीति	*Sudhīti*	One who has a happy understanding or thought.
11. मयोभुवः	*Mayobhuvaḥ*	That which arises on the place of Delight.
12. मयस्	*Mayas*	Delight.
13. भद्रम्	*Bhadram*	Happy state
14. रयि	*Rayi*	Delight.
15. सुमनाः	*Sumanāḥ*	Happy in mind.
16. मनु	*Manu*	The thinker.
17. हृदय	*Hṛidaya*	The heart.
18. कल्याण	*Kalyāṇa*	Happy state or well-being.
19. शिव	*Śiva*	Beneficent.
20. रत्न	*Ratna*	Delight.
21. कवि	*Kavi*	Seer.
22. ऋषि	*Ṛishi*	One who has vision (of the Truth).
23. विपश्चित्	*Vipaśchit*	One illumined in consciousness.
24. मनीषी	*Manīṣhī*	The thinker.
25. दक्ष	*Daksha*	powerful in will.
26. श्रवस्	*Śravas*	That which is heard—inspiration.
27. ऋतम्	*Ṛitam*	Truth.
28. धीर	*Dhīra*	One who has the understanding
29. देवयुः	*Devayuḥ*	One who wishes to go to the Gods.
30. सत्य	*Satya*	Truth.

Many words derived from the roots मन्, बुध्, चित्, धा, ज्ञा also carry a psychological sense.

Sri Aurobindo on Vedic Nirukta—his own method

"By a careful and minute study of its word-families it is possible to a great extent to restore the past history of individual words.

"It is possible to account for the meanings actually possessed by them, to show how they were worked out through the various stages of language-development, to establish the mutual relation of different significances and to explain how they come to be attached to the same word in spite of the wide difference and sometime even the direct contrariety of their sense-values. It is possible also to restore lost senses of words on a sure and scientific basis and to justify them by an appeal to the observed laws of association which governed the development of the old Aryan tongues, to the secret evidence of the word itself and to the corroborative evidence of its immediate kindred". (*On the Veda*, p. 62.)

"It does not follow that because a Vedic word may or must have had at one time a particular significance, that significance can be safely applied to the actual text of the Veda."

"But we *do* establish a sound sense and a clear possibility of its being right sense for the Veda. The rest is the matter of comparative study of the passages in which the word occurs and of constant fitness in the context."

× × ×

"Secondly, one remarkable feature of language in its inception is the enormous number of different meanings of which a single word was capable and also the enormous number of words which could be used to represent a single idea."

× × ×

"Even in its latest and most literary form it is lavish of varie-

ties of meanings for the same word; it overfllows with a redundant wealth of synonyms."

"Vedic Sanskrit abounds in variety of forms and inflexions; ... ... on its psychological side it has not yet crystallized, is not entirely hardened into rigid form of intellectual precision. The word of the Vedic Ṛishi is still a living thing, a thing of power, creative, formative. It is not yet a conventional symbol for an idea. It carries within it the memory of its roots, it is still conscient of its own history". (*On the Veda*, p. 63.)

CHAPTER III

THE CONCEPTION OF "ṚITAM" IN THE VEDA

I

YĀSKA, SĀYAṆA AND ṚITAM

According to Yāska, Ṛitam can mean : (1) Water, (2) Sacrifice, (3) The act of procreation, (4) Seminal fluid *"Ṛita-Śabdena reta uchyate."* (5) Truth.

Sāyaṇa gives a variety of significances to *Ṛitam* which is greater than that of Yāska, but which, in fact, increases the uncertainty and confusion in the mind of the student. There is an appendix attached in which more than 150 references to Sāyaṇa's interpretations of *Ṛitam* are given. It will give a fair cross section of his commentary.

I will take up here only a few typical cases : in 1.65.2 he says—*"Ṛitasya gatasya Agneḥ palāyitasya"*[2] i. e. *"Ṛita"* means "gone". In the same Ṛik of *Ṛitam* in the next line he writes : *"Ritasya yajñasya yoniḥ udakam"*[3]; *"annasya kāraṇabhute jalē:"*[4].

Now if we are to admit two diverse significances in the same Ṛik the hope of finding any meaning of the Veda would, indeed, be remote. The Ṛishi could not have intended "one who is gone away" in the first line and "water" in the next !!

In IV. 23.8 (rendered in the sequal) the word *"Ṛitam"* is used three times—twice in the first line and once in the second.

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1. ऋतशब्देन रेत उच्यते ।
2. ऋतस्य गतस्य अग्नेः पलायितस्य ।
3. ऋतस्य यज्ञस्य योनिः उदकम् ।
4. अन्नस्य कारणभूते जले ।

Sāyaṇa renders it with a staggering catholicity : *"Ritaśabdēna indro vā ādityo vā satyam vā yajñyo vochyate"*[1]. It can be Indra, or Āditya or Truth or sacrifice ! We have to note that this word Ṛitam is used again in the 9th and the 10th Ṛiks of the same hymn. There again Sāyaṇa renders Ṛitam as "Ṛitadeva" (IV. 23.9), "the God Ṛitam" and also as "sacrifice" and "water". Only, in the tenth Ṛik—perhaps finding the inconsistency too much even for him !—he renders it as "Ṛita-God" —a convenient device for avoiding the onerous task but not very helpful to the earnest student.

Another glaring intance of misinterpretation is in V. 12.2. Here the word *Ṛitam* is used three times in the two lines of the Ṛik. Here *Ṛitam* is "Stotram"—the hymn of praise or prayer, and "water". So he renders it : "O Fire, who knowest the prayer, know this prayer being offered by me"; "Cut out (from the clouds) many streams of water; I do not want to touch with my force–violence–which would destory my action,— neither from Truth or falsehood would I touch anything contrary to the Veda—I would rather touch thy praise which would fulfil all my desires—thou who art shining."

Not only does he not care for consistency in the same Ṛik, he even evidently seems unconcerned about *Ṛitam* occurring more than once in the next Ṛik, and also about the connection of *Ṛitam* with *Anṛitam* in the 4th Ṛik. There is again repetition of *Ṛitam* in the last Ṛik (6th) of the hymn. Any serious attempt at Vedic interpretaion must render *Ṛitam* in one sense throughout.

Take V. 15.2. first line : Sāyaṇa renders *Ṛitam* which occurs twice in two different senses. It means, (1) Stotra, the hymn of praise or prayer, and (2) Fire who is true !

"They hold the Fire who holds the sacrifice in the northern altar by the ceremony with the hymn.

Now, compare this with the straightforward meaning which emerges by almost a literal rendering : *"Ṛitena ṛitam dharuṇam*

1. ऋतशब्देनेन्द्रो वा आदित्यो वा सत्यं वा यज्ञो वोच्यते ।

dhārayantam yajñasya śāke parame vyoman."[1] "By the Truth they hold that truth that holds all, in the power of the sacrifice, in the Supreme Ether."

So also in that famous Ṛik, V. 62. I, Sāyaṇa gives two meanings : 1. The orb of the Sun, and 2. Water; and makes it mean : "the orb of the Sun is covered by water"—and even then "water" has to be taken in the sense of "cloud" that yields water ; otherwise it makes no sense.

A simple word-for-word rendering not only indicates some deeper sense but is actually more beautiful : "There is a Truth covered by Truth"—*"Ṛitena ṛitam apihitam."*[2]

A more glaring instance of irresponsible exigesis can hardly be found than in V. 65. 2—a hymn dedicated to Mitra-Varuṇa. The adjectives used for them are, almost everywhere in the Veda, common : *"Ritāvṛidha"* and *"Ritāvān"*. And yet Sāyaṇa renders the first one, "they who increase the sacrifice or water"! and the second, "those who go" *"gamanavantau"* !

Two hymns later, in V. 67. 4, he renders the same *"Ṛitāvān"* as "those who have the sacrifice" *"yajñavanto"* !

He can even contradict the most evident meaning of the Ṛik as in VII. 66. 3. *"Anṛitasya"* he renders as "one deviod of sacrifice" and *"Setu"*, which surely means a "bridge", as something that binds the non-sacrificer. In the next line there is *"Ṛitasya Panthā"* which he renders as "by the path of the sacrifice". The straightforward rendering,—"O Mitra-Varuṇa ! who hold many cords of bondage, who are bridge over the falsehood, hard to cross for enemy of the mortal, may we by the path of your Truth (or your path of the Truth) cross the difficult places like boats the waters",—yields a far more clear and understandable meaning.

The point need not be laboured further. Only two more instances, and I close Sāyaṇa's confusing commentary. In

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1. ऋतेन ऋतं धरुणं धारयंतं यज्ञस्य शाके परमे व्योमन् ।
2. ऋतेत ऋतं अपिहितं ।

VIII. 27. 19, a hymn to Mitra-Varuṇa, he renders Ṛitam as "*Kalyāṇa-bhūtaṁ gṛiham*"[1] "happy home" and in IX. 68. 5, where *Ṛitam* occurs only once, he gives the alternative meanings—I. water, or 2. sacrifice !

II

SRI AUROBINDO ON ṚITAM

Ṛitam is Truth-conciousness which is the womb or the birth-place of this conscient being. It is out of the superconscient that existence descends into the subconscient and carries with it that which emerges here on earth as the Individual human being, the conscient soul.

The nature ef this Truth-consciousness is that it is abundant in its outflowing, *Dhārā,* or many-coloured in its varriety of harmonised qualities; it is rapid in its movements,—by the luminous rapidity it triumphs over all that seeks to break it. It is, above all, wide, vast.

Ṛitam manifested in man can be veiled from him by the powers that deny, i. e. by *Vṛitra* and *Vala. Ṛitam* is the foundation of the superconscient, the nature of which is bliss. It is supreme of the superconscient. One has like the ancient Ṛishis to mount out of the physical consciousness and come in contact with the *Ṛitam* and then make it his own seat or home. The *ānanda*—honey is hidden in man's physical consciousness and at the touch of the *Ṛitam* the *ānanda* begins to flow. "*Ritasya dhārā*" means the streams of Truth. Truth-conciousness—*Ṛitam*—has its own formation of knowledge which is called *Māyā.* The sun is the illumination of the Truth-consciousness, *Ṛitam.*

The Ṛishis had the conception of *Ṛitam* which they could express in symbolic language ; they had psychological ideas and they were capable of creating symbols which represented not only ordinary operations of external life around them but also the external processes and operations of the mind and

1. कल्याणभूतं गृहम ।

the soul. The gods in the Veda are *"Ṛitachit"*—"those who have the Truth-consciousness." The constant relation between *Ṛitam* and bliss is found in the Ṛigveda : Truth is the foundation, Bliss is the result. The same *Ṛitam* afterwards came to be known as *"Vijñāna"* or gnosis. *Aditi* represents the supernature.

III

ṚITAM—A GENERAL NOTE

In a sense Ṛitam may be said to be peculiar to the Veda—for it does not find the same importance and usage after the Vedic age.[1] The fact that the Seers use "Satyam" and "Ṛitam", sometimes in the same Ṛik, indicates some shade of difference even when both are known to convey "Truth". "Satya" comes from the root *"as"* "to be". It means "being-ness", or the truth of Being, or "Truth of Existence". Ṛitam comes from the verb *"ṛi"* "to move", "to act". It means, therefore, "Truth of movement" or "Movement towards Truth" or "Truth of action". It is not merely a moral as some have interpreted it; it is the power of self-existent Truth working out its purpose or end spontaneously. The significance of Ṛitam is seen in the word "Ṛitu", the inevitable but regular and spontaneous succession of Time. It has come to mean "Seasons". Ṛitam can therefore mean the omnipotence of the Divine working out its purpose in the cosmos ; it is the dynamic aspect of the Truth. It is the action of a Supreme Knowledge that deter-

1. "Ṛitam is a standing term of the Veda and I must take it consistently. If I find 'truth' to be its sense in that standing significance, I must so interpret it always, unless in any given passage it evidently means "Water" or "Sacrifice" or "the man who has gone" and cannot mean truth. To translate so striking a phrase as "Ṛitasya panthā" in one passage as the "path of truth", in another "the path of sacrifice", in another "the path of water", in another "the path of one who has gone" is a sheer licence, if we follow such a method, there can be no sense for the Veda except the sense of our own individual caprice."

(Sri Aurobindo, *Vamadeva's Hymn to Agni*)

mines the functions of things and beings, *yāthātathyatorthān vyadadhāt*,[1] "which lays down—determines—purposes and ends as they should be" from years sempiternal. *"Jātavedas"* is the name of Agni indicating its "Omniscience," so "Ṛitam" indicates "Omnipotence" of the Truth. The Veda does speak of *"ekam sat,"* the "One Being," as also of *"tad ekam,"* "That One;" but its main note is the invocation of the powers of the One in the human being so that he may attain the Truth, Light, immortality.

Vedic Ṛitam has many levels of its working, several planes on which it works according to the law of the plane. Ṛitam has many forms, many embodiments, (IV. 23. 7 and 9). Sometimes the higher order of Ṛitam is hidden by the lower one (V. 62. 2)—"There is a Truth covered by a truth." The powers of Ṛitam and powers of Māyā work in opposition to each other, but according to the Veda "they give birth to a common Child," the birth of the Divine in man. The powers of Māyā are also spoken of as Anṛitam—falsehood. Ṛitam represents Truth and Light while Anṛitam represents Darkness. Ṛitam slays the darkness. Ṛitam slays the crookedness (IV. 23. 8). The path of Truth—"Ṛitasya Panthā"—is high up and straight, the path of Anṛita is lower down, is crooked, and full of stumbling. Ṛitam is, therefore, right movement, right action, action in accordance with the Truth.

Ṛitam is connected with all the gods and with all the legends of the Veda. Agni, the chief god, has extended Earth and Heaven by the Truth, Ṛitam (V. 1. 7); he sacrifices to the Truth, which is vast, Fire sacrifices to his own home (VII. 39. 1); he is the charioteer of the Truth (III. 2. 26), wide in knowledge; Fire is possessed of the Truth and seekers of the Truth come to him (VIII. 23. 9.); Agni is the first-born of the Truth (X. 5. 7); he is the summoner of the Truth (X. 61. 14); he is conscious of the Truth (V. 12. 2); Agni cuts out many streams of the Truth (so that they may flow to man)

1. 'याथातथ्यतोऽर्थान् व्यदधात् ।' ईशोपनिषत् ।

(V. 12. 2); he holds the Truth by the power of the sacrifice (V. 12. 2); Agni is the Bull of the Truth (V. 12. 1); the sacrifice is done by the Truth. In order to see how far Ṛitam is connected with Agni one has only to read the translation of all the hymns dedicated to Agni done by Sri Aurobindo in his "Hymns to the Mystic Fire."

Mitra-Varuṇa. the twin gods, fill the Truth and Truth always cleaves to them. They thrust down the falsehood; they are always in contact with the Truth. They always increase the Truth (in man), as they ever are in possession of the Truth. Their vision is wide, ranging over the universe. They illuminate the human consciousness by the Light, by the Truth (VI. 57. 19); they are like bridge over the Falsehood enabling man to cross over to the Truth (VII. 66. 3); they make wide (in consciousness) even the evil-doers. Varuṇa's scouts scan the world and hold the Truth; Mitra-Varuṇa create the path to the Truth for men.

Ushā, the goddess Dawn, moves following the path of the Truth (I. 124. 3); Horses of Ushā are yoked to the Truth (IV. 51. 5); she is born from the Truth (IV. 51. 5); Ushā and Night are both mothers of the Truth (V. 5. 6), i. e. both of them acting together give birth to Truth in man. Ushā makes one conscious of the Truth (V. 5. 6).

Indra leads man by the path of the Truth. He enables the human being to cross over the stumbling places, he breaks the hill of the Vala by the Truth. Indra is intoxicated on the path of the Truth, i. e. becomes full of ecstasy of Soma while moving on the path of the Truth (VII. 44. 6).

Aditi possesses the Truth (VIII. 25. 3); she gives birth to all the gods. The Rivers are rushing to the Truth (I. 75. 8); the Waters with honied floods flow by the Truth (V. 3. 12); The God Véna—the god of Delight, shines on the peak of the Truth (VII. 87. 3); Dhenus—the Milch-Cows, yield the Truth. They run to the Fire; the mother-Cow and daughter nourish

each other in the home of the Truth (III. 55. 13); the sacrificer milks the milk of Truth from the Dhenu even as she is born (X. 61. 19); Ilā, the goddess of Intuition, is nourished by the milk of the Truth (II. 55. 13).

Bṛihaspati founds the plane of Illumination by giving voice to the Truth (X. 67. 2). The Aṅgirasas break the hill by the Truth (IV. 3. 11); their effective word is released from the bow-string of the Truth (II. 24. 8); Sarmā by the path of the Truth found the Ray-Cows (V. 45. 7); The Navagvās—the Nine-Rayed Seers—attained unity with the Truth. The Aṅgirasas destroy Vala by the Truth (X. 62. 2); they make the sun ascend the heaven by the Truth (X. 62. 2). The Seven-headed Thought is born in the Truth (X. 67. 1).

The All-gods, Viśvé Dévāḥ are in touch with the Truth (X. 66. 8); they milk out the streams of the Truth (VII. 43. 4); the Cows—"Ray-Cows"—enter the Truth by the Truth (IV. 33. 9).

Soma, the ecstasy of the spiritual delight, is born from the Truth. Soma follows the path of the Truth roaring (IX. 97. 32). Men rush to Soma in the lair of the Truth (IX. 86. 32); Soma is purified by the right word, by Truth (IX. 113. 2). Soma mounts the boat going straightmost to Truth (IX. 89. 2); Soma gives birth to Truth (IX. 66. 24); Soma knows the original Truth, he stretches the thread of the Truth. Immortalty is born from the navel of the Truth (IX. 74. 4).

Ṛitam is the Truth-consciousness working on the Svar—the realm of Indra, the Sun-world. The powers that work on it are all Truth conscious, "Ṛita-chit." The Sun, the God of Divine Illumination, is there, and so are Varuṇa and Mitra, the powers of wideness, purity and harmony. The power of Delight, Bhaga, also works there. All these work according to Ṛitam which is thus the harmonious power of the divine Truth maintaining the cosmic order and working towards its divine destiny.

IV

HYMNS CONTAINING ṚITAM

The hymns in Ṛigveda containing the word Ṛitam have been translated keeping in view the total sense of the whole Sūkta. Sometimes when even half of the hymn—Ṛik—is translated, the sense not only of the whole Ṛik, but its place in the Sūkta also is kept in mind.

In order to illustrate how the rendering given here fits in with the whole Sūkta, two Sūktas are taken first and rendered entirely :—

V. 45—Sadāpṛiṇa Ātreya to Viśve Devāḥ :

Indra (goaded) by the utterances threw the bolt from heaven and (he) knew; the shining rays of the coming Dawn spread out (everywhere); the strong places (of the enemy) were opened, heaven went up,—the human doors manifested the godhead. (1)

The Sun extended his glory like that of a beautiful form, the mother of the Ray-Cows, knowing, from the wideness came; rivers dried of their flow and those overflowing (with water) like pillars well-measured made firm the heaven (shining world). (2)

By (these) our utterances (of prayers), the womb of the mountain is shaken for a birth of ancient greatness; the mountain is shaken, heaven is accomplished, they who offer the worship emaciate themselves greatly. (3)

O Indra, O Agni, by these our words that delight the gods we call you quickly for our protection; by (their) utterances, indeed, the seers, they who knew the perfect sacrifice, did the sacrifice worshipping the Maruts. (4)

Now, come, let us become men with good thoughts, let us completely destory evil-minded enemy, let us put away (from us) the haters of the worshipper, let us go forward towards him who sacrifices. (5)

Come, O comrades, let us make firm our thought.—the thought which is the mother that uncovers the pen of the Ray-

Cows; she with whose help the son of man conquered the chinless enemies, and the greedy merchant desiring waters attained them in plenty. (6)

Here the stone (mountain) thunders when handled—the stone by which the Nine-Rayed Seers—Navagvās—worshipped for ten months; moving towards the Truth Saramā found the Ray-Cows, Aṇgirasa made all Truths. (7)

In the shining of the Great Dawn the Aṇgirasas, joined by the Ray-Cows, offered together their praise; their foundation was in the Supreme plane of session, Saramā by the path of the Truth found the Ray-Cows. (8)

May the Sun come from all sides (to us), with his seven-horses, for, by his long journey we reach the wide field; he swoops like the Swift Hawk towards the Delight (Soma) offerings—a youth, a seer, he shines moving among the Ray-Cows. (9)

The Sun has ascended the shining white occan from all sides, he has yoked the shining horses of beautiful back; the seers who hold firmly the thought led the sun up like a boat in waters, the consenting waters[1] stood (facing) downwards. (10)

O gods, I hold your thought in the waters of heaven, the thought by which the Nine-Rayed Seers crossed over the ten-months-session; may we by the same thought be protected by the gods,—may we by the same thought cross the evil. (11)

VII. 87. *Vasishṭha* To *Varuṇa :*

Varuṇa has cleft a path for the Sun, of the rivers that flow to the sea he has loosed forth the waters in their course like galloping war-horses; seeking the Truth, he has created the wide earth for the days. (1)

The wind (life-power) is thy self, O Varuṇa, and it has created the Rajas—the Life-plane—from all sides; like a beast that has enjoyed its pasture, he bears the world; in between

1. Waters that give inspiration from all sides.

the Vast and mighty two worlds are placed all these, thy beloved planes, O Varuṇa. (2)

The scouts of Varuṇa moving admirably keep watch all around the two Rodasis, firmly established; seers possessed of the Truth, firmly established in the sacrifice, conscious thinkers—impel their thoughts to thee. (3)

To me, understanding, has Varuṇa spoken the thrice seven names the Unslayable Cow (Aditi) bears; he, knowing has spoken the secrets of the planes to the ages approaching,—the illumined One instructing them. (4)

In them are placed the three heavens, three higher earths, six in king, Varuṇa, the shining lord of praise, has created in the heaven the golden Light touching the two worlds for bliss.[1] (5)

Varuṇa held downwards the ocean like the Heaven, rushing like a powerful white beast,—one to whom profound hymns are addressed, he who creates measures out the midworlds, whose strength makes easy the crossing over to the other shore-he is the Lord of this being. (6)

He who showers his grace even on one who does evil—commits sin—may we be to Varuṇa without sin—evil; observing the laws of the working of mother Aditi—mother Infinity—may you protect us with your happy states. (7)

RIKS OF RITAM	RISHI	DEVATĀ
I. 23. 5	*Medhātithi Kāṇva*	*Mitrāvaruṇau* Masters of the Truth-Light who make the Truth grow by the Truth.
I. 34. 10	*Hiraṇyastūpa Āṅgirasa*	*Aśvins* Savitā, the creator, impells your chariot for the Truth (even) before the shinning and wonderful chariot of Down.

I. 46. 11	*Praskaṇva Kāṇva*	*Aśvins* The path of the Truth, easy to traverse, has come into being for crossing to the Beyond;[1] seen in the movement of heaven.
I. 46. 14	„	*Aśvins* The Dawn followed closely the glory of you two, of pervading presence; Ye win the Truths out of the Nights.
	„	*Aśvins* O Aśvins ! Ye who increase the Truth[2] here is pressed out in the hidden day the sweetest juice of delight, Soma, for you; drink of it and hold the many riches of delight for the giver (of the sacrifice.
I. 65. 2	*Parāśara Śāktya*	*Agni* "The gods follow after him the law of the workings of Truth. He stands encompassing the earth like Heaven." Sri Aurobindo.
I. 65. 5	„	*Agni* "He is like the god of the Wine, born of the Truth and a creator. He is like a cow with her new born. He is wide-spreading and his light is seen from afar." Sri Aurobindo
I. 68. 3	„	*Agni* "He is the urging of the Truth, the thinking of the Truth, the universal life by whom all do the works." Sri Aurobindo

1. Or, the other side, the Beyond.
2. Or, builders of the growing Truth.

I. 73. 6	*Parāśara Śāktya*	*Agni* "The milch-cow of the Truth, enjoyed in heaven, full-uddered, desiring us, have fed us with their milk." Sri Aurobindo
I. 75. 5	*Gotama Rāhugaṇa*	*Agni* "Sacrifice for us to Mitra-Varuṇa, Sacrifice to the gods, to the Truth, the Vast; O Agni, sacrifice to thy own home." Sri Aurobindo
I. 104. 12	*Trita Āptya or Kutsa Āṅgirasa*	*Viśve Devas* "Rivers are rushing to the Truth, the Sun has extended the Truth; O Heaven and Earth, have the knowledge of this for me."
I. 123. 9	*Kakshīvān Daīrghatamasa*	*Ushāḥ* She (Ushā) that unites with the Truth limits not its light,[1] day by day she works out (performs) a greater purification.
I. 123. 13	,,	*Ushāḥ* Following after the ray of the Truth, O Dawn, establish in us more and more the happy working of the will.
I. 124. 3	,,	*Ushāḥ* "She moves well according to the path of the Truth and as one that knows, she limits not the regions," Sri Aurobindo.

1. Or, plane or home.

I. 128. 2	*Paruchchhepa*	*Agni* Him, the accomplisher of the sacrifice, we happily serve by the path of the Truth, with prostrations .full of offerings, with oblations that increase—formulate—the godheads.
I. 141. 1	*Dīrghatamas Auchathya*	*Agni* To him, the well-known god, Thought approaches, by him it accomplishes,[1] to him lead the nourishing cows of the Truth running smultaneously.
I. 147. 1	,,	*Agni* Holding both (the life-giving rays and plenitude of substance)—in the child that is begotten the gods took delight in the chanting of the hymn of the Truth.
I. 152. 1	,,	*Miirā-Varuṇa* O Mitra-Varuṇa ! thrust downwards all falsehood (untruth); for, to you cleaves the Truth.
I. 152. 3	,,	*Mitrā-Varuṇa* Your womb upholds its burden on every side, it fills the Truth, thrusts down completely the falsehood.
I. 156. 5	,,	*Vishṇu* The creator (Vishṇu), dwelling in the triple plane[2] delights the Aryan (the fighter), he establishes the sacrifice in the portion[3] of the Truth.

1. Or, becomes effective.
2. Or, triple home.
3. Or, the enjoyment.

I. 160. 1	*Dirghatamas Auchathya*	*Dyāvāpṛithivī* Earth and Heaven, the all-benignant pair, in whom is the Truth, the seers, upholders of the mid-world,—of good birth, divine,—they who have the Thought, the Sun of blazing purity moves within them by the law that upholds.
I. 161. 9	„	*Ṛibhus* She who desires death for the sake of the many—she is the highest affirmed one,—thus proclaiming the Truth they divided the vessel.
I. 163. 5	„	*Aśva* O Horse of Power, these are the instruments for rubbing thee bright, these the places for conquering of the animals; here I behold thy delightful (beautiful) reins that the guardians of the Truth protect.[1]
I. 185. 10	*Agastya*	*Dyāvāpṛithivī* I, with happy understanding, speak the original Truth that is in Heaven to the earth for her hearing.[2]
II. 24. 7	*Gṛitsamada*	*Brahmaṇaspati* Seers, possessed of the Truth, perceiving the falsehoods, set out once again upwards to the path of the great (greatness).

1. Or, reins of the Truth for thee that the guardians protect.
2. Or, inspiration.

II. 24. 8	*Gṛitsamand*	*Brahmaṇaspati* The Lord of the Word, wherever he casts his desire, fully enjoys—(the fulfilment of his desire)—by the swift arch with its string of Truth.
II. 30. 1	,,	*Indra* The water do not take delight in Indra, the creator, the destroyer of the python-Adversary, he who fashions the Truth for the godhead.
III. 2. 8	*Viśvāmitra*	*Agni-Vaiśvānara* "He is the all-seeing charioteer of the vast Truth, the Fire has become the priest of the gods set in the front."
III. 2. 13	,,	*Agni-Vaiśvānara* "The sacrificial Fire whose home is in heaven and possesses the Truth, the illumined seer with his utterance of word whom life that grows here in the Mother has set him here." Sri Aurobindo
III. 4. 7	,,	*Āprīs* "The Truth they express, the Truth only they speak, guardians of the law and its action, according to that law they shine." Sri Aurodindo
III. 7. 2	,,	*Agni* "The one Light moves on thy way around thee when thou seekest thy dwelling in the house of the Truth." Sir Aurodindo

III. 12. 7	*Viśvāmitra*	*Indra and Agni* "O Indra, O Fire, all around our work our thoughts go forward towards you along the paths of the Truth."
III. 13. 2	*Ṛishabha Vaiśvāmitra*	*Agni* "He is the possessor of the Truth to whom belong earth and heaven and their guardings accompany his mind of discernment." Sri Aurodindo
III. 14. 2	„	*Agni* "I come to thee, accept my word of obeisance, O master of Truth and Strength, to thee who givest knowledge." Sri Aurobindo
III. 54. 4	*Prajāpati Vaiśvāmitra or Prajāpati Vāchya*	*Viśvedevas* For, even the ancients, true of Speech, attained their ends by you, O Earth and Heaven, possessed of the Truth.
III. 56. 6	„	*Viśvēdevas* The seers, men with divine Vision, saw above, on all sides, the two rapturous worlds shining in the lair of the Truth.
III. 55. 12	„	*Viśvedevas* Where the mother and the daughter are both milch-cows, nourishing (suckling) mutually with their rich yield of milk in the home of the Truth,—in within (the heart of) Ilā—Sole, the great Mightiness of the gods.

III. 55. 13	*Prajāpati* *Vaiśvāmitra* *or* *Prajāpati* *Vāchya*	*Viśvedevas* Having measured the calf of another she, the milch-cow, licks it with joy; from what plane (place) did she bring down the udder? With the milk (water) of the Truth she nourished Ilā—Sole, the great Mightiness of the gods.
III. 55. 14	„	*Viśvedevas* By earth, she covers[1] the many forms of her bodies; high above, she stands licking with joy the young calf (that pervades the three worlds); knowing the home of the Truth, I move towards it-Sole, the great Mightiness of the gods.
III. 56. 2	„	*Viśvedevas* One, unmoving, upholds the six that are with burden; the Ray-Cows approach the Truth that is most abundant (like the Bull); the three great ones, swift-moving, stand above, two are set inward in secrecy, one alone is visible.
III. 56. 6	„	*Viśvedevas* The oceans are established in the triple plane, the triple (seat) of the seers, the child with[2] three mothers, the shining king in the discoveries of knowledge; the three powers that unite, possessed of the Truth, moving in the waters, are seen moving down from triple Heaven.

1. Or, hides
2. Or, of

III. 58. 2	*Viśvāmitra*	*Aśvins* Well-yoked they (horses) bear us towards you (two), by Truth the understandings become high-seated like the fathers.
III. 61. 2	,,	*Ushāḥ* O Dawn, divine, immortal, shine forth with thy golden chariot,[1] impelling the happy Truths.
III. 61. 7	,,	*Ushāḥ* Receiving the impulsion from many Dawns in the foundation of the Truth, the fertilising Bull entered the great Earth and Heaven from all sides.
IV. 1. 2	*Vāmadeva*	*Agni* "Him who keeps the Truth, Son of the infinite Mother who upholds seeing-men, the king who upholds seeing-men." Sri Aurobindo
IV. 1. 12	,,	*Agni* "He came forth with a vibrancy of light, the first and supreme force, in the native seat of Truth, in the lair of the Bull, desirable and young and beautiful of body and wide in lustre. the seven Beloved brought him to birth for the Bull."[2] Sri Aurobindo

1. Or, chariot of delight
2. Or, brought to birth the Bull (but the case is Dative)

IV. 2. 3 *Vāmadeva* *Agni*

"I hold in thought with my mind thy two red gallopers of the Truth, swiftest, raining increase, raining light, yoking the ruddy-shining pair thou movest between you gods and the mortal peoples." Sri Aurobindo

IV. 2. 14 ,, *Agni*

O Fire, as we have done with our hands ,with our feet, our bodies in our desire of thee, like men who make a chariot the toil of their two arms, so, the wise thinkers have laboured out the Truth and possess it.[1]

IV. 2. 16 ,, *Agni*

"Now too, O Fire, our supreme and ancient fathers, desiring to possess the Truth, speakers of the word, reached the very purity, reached the splendour of the light, as they broke through the earth and uncovered the ruddy herds."[2]

Sri Aurobindo

IV. 2. 19 ,, *Agni*

"For thee we worked and became perfect in our works, the Dawn shone out and illumined the Truth; we lit the unstinted Fire in the multitude of its kinds, in the fullness of his delight, brightening the beautiful eye of the godhead."

Sri Aurobindo

1. Or, desiring to possess it
2. Or, entered into meditation and reached the very purity

IV. 3. 4 *Vāmadeva* *Agni*

"Thou, too, O Fire, turn to-our ladour, become aware of this word, in perfect answer of thy thought, Truth-conscious, become aware of the Truth."

Sri Aurobindo

Iv. 3. 8 „ *Agni*

"How when they question thee wouldst thou answer to the host of the Life-Gods in their Truth, or to the Sun in his vastness, to the mother indivisible, to the swift traveller ? O knower of all things born, thou knowest the Heaven, for us accomplish."

Sri Aurobindo

IV. 3. 9 „ *Agni*

"I ask for the Truth governed by the Truth, together the unripe things of the Cow of Light and that of her which is sweet and ripe, O Fire. Even black of hue, she nourishes with a luminous draught, with a kindred milk."[1]

Sri Aurobindo

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1. The Cow (the Vedic symbol of knowledge), even in the ignorance where she is black still nourishes us with a truth which is still luminous and governed by the Greater Truth which is hers on higher levels where she is the Radiant Cow of Light.

IV. 3. 10	*Vāmadeva*	*Agni* For Fire, the Bull, the male, is inundated with the Truth, with the milk of the heights : unstirred he ranges abroad establishing the wideness, the dappled Bull has milked out the bright udder.
IV. 3. 11	,,	*Agni* By the Truth the Āṅgirasa seers broke the hill, they parted it asunder, they moved[1] together with the Ray-Cows.
IV. 3. 12	,,	*Agni* By the Truth, divine immortal, and inviolate, the Waters with their honied floods, Fire, like a steed of swiftness pressing forward in its gallopings, raced ever on to their flow.
IV. 5. 9	,,	*Vaiśvānara* This which is that great front of the Great Ones to which as its supreme place adheres the Shining Cow, he came to know flaming in the plane of the Truth, hastening in its speed in the secrecy,[2]
IV. 5. 11	,,	*Vaiśvānara* Asked with obeisance I voice the Truth, this which I have won by thy declaring of it,[3] O Knower of all things born, thou possessest all this that is, the treasure which is in heaven and that which is on the earth.

1. Or, came, 2. Or, cave 3. Or, by thy wish,

IV. 7. 3 *Vāmadeva* *Agni*

For they see thee, possessor of the Truth and wide in knowledge like waking heaven with its stars, the smile of light of all these pilgrim-sacrifices in house and house.

IV. 7. 7 „ *Agni*

When in the separation from sleep the Gods have joy in that udder of the Cow, in the plane of the Truth, great becomes the Fire by the offering given with prostration and journeys for the pilgrim-sacrifice and the Truth is ever with him.

IV. 8. 3 „ *Agni*

A God, he knows for the seeker of the Truth his way of submission to the gods in the house of the Truth, and he gives the beloved treasures.

IV. 23. 8 „ *Indra*

Many, indeed. are the battle-forces of the Truth, thc thoughts of the Truth that slay crookednesses, the glorious Word of the Truth pierces the deaf ears of men awakening them to knowledge, purifying them with blazing light.

IV. 23. 9	*Vāmadeva*	*Indra* Many are the embodiments of the Truth, they are firm, they uphold all, they are delightful. By Truth the satisfying fullness repeats itself continually; by Truth the Ray-Cow entered into the Truth.
IV. 23. 10	„	*Indra* Lalouring towards the Truth, the Truth one conquers; the aggressive force of the Truth seeks the Ray-Cows and goes swiftly; for Truth the two Earths become multitudinous and profound, for Truth the two supreme milch-Cows (mothers) give their yield.
IV. 42. 4	*Trasadasyu Paurukutsyu*	*Ātmā* I (the Self) nourish these waters pouring in their splendour, I hold Heaven in the home of the Truth; being son of the infinite Mother, by Truth I am possessed of the Truth; I even extended wide the triple element.[1]
IV. 44. 3	*Purumīlha and Ajmīlha Sauhotrav*	*Aśvins* "Or, he, O Aśvins, who strives in the path with obeisance surrounds you for the conquest of the ancient Truth."

1. Or, principle.

IV. 51. 5	*Vāmadeva*	*Ushā* You encircle,[1] O ye Dawn-Goddesses, all the worlds with speed by horses yoked to the Truth.
IV. 51. 7	„	*Ushā* These are, indeed, the well-known, delightful, ancient Dawns shining with their protecting glory,[2] they are true because they are born from the Truth.
IV. 51. 8	„	*Ushā* Making one conscious of the divine sessions of the Truth, the Dawns, like the onrush of the Ray-Cows, are hymned.
IV. 57. 2	„	*Kshetrapati* O Lord of the field ! milk for us a honied wave like milk from the nourishing milch-Cow; may the lords of the Truth bestow upon us the drippings of the honey well purified like clarities.[3]
V. 1. 7	*Budha* and *Gavishṭhira Ātreyau*	*Agni* "For, he is one who has extended earth and heaven by the Truth, they rub bright with the light the eternal Horse of power." Sri Aurobindo

1. Or, go round.
2. Or, "benevolent majesty"—Monier Williams.
3. Or, clarified butter.

V. 5. 6	*Vasuśruta Ātreya*	*Agni* "Dawn and night we seek with desire the two mighty Mothers of the Truth wlth their fair front to us who increase our being's space." Sri Aurobindo
V. 7. 3	*Isha Ātreya*	*Agni* "When so we win completely the impulsions of force, completely the offerings human beings must give, then he gathers to himself the Ray of the light and the might and the Truth." Sri Aurobindo
V. 12. 1	*Sutaṁbhara Ātreya*	*Agni* To Fire, the vast sacrificial flame, the Bull of the Truth, to the mighty lord, I bring my thought.
V. 12. 2	„	*Agni* "O thou Conscious of the Truth, of the Truth alone be conscious, cut out in succession many streams of Truth; I know not how to travel by force or by division to the Truth of the shining lord." Sri Aurobindo
V. 12. 3	„	*Agni* "By what thought of ours seeking the Truth by the Truth shalt thou become for us, O Fire, a new discoverer of the World ? The god who is guardian of the order and laws of the Truth knows me but I know him not, the master of the conquering riches." Sri Aurobindo

V. 12. 4 *Sutaṁbhara Ātreya* — *Agni*

"O Fire, who are these that are the binders of the Adversary, who are guardians, the luminous ones that shall possess and conquer? Who keep the foundations of the Falsehood, O Fire? Who are guardians of the untrue word?"

Sri Aurobindo

V. 15. 2 *Dharuṇa Āṅgirasa* — *Agni*

"By the Truth they hold the Truth that holds all, in the might of the Sacrifice, in the Supreme ether." Sri Aurobindo

V. 45. 7 *Sadāpṛiṇa Ātreya* — *Viśvedevas*

Here,—(in this Sacrifice)—the moutain resounded when handled by him (Indra), the hill by which the Nine-Rayed (Āṅgirasas) worshipped for ten mouths; Saramā moving to the Truth found the Ray-Cows; the Angirasas made (created) all Truths.

V, 45. 8 „ — *Viśvedevas*

Their foundation is in the Supreme session-world of session-Sarama by the path of the Truth found the Ray-Cows.

V. 51. 2 *Svastyātreya* — *Viśvedevas*

With Truth in your thoughts, ye whose law of action is the Truth, come to this pilgrimrite and with Fire as your tongue drink (the offerings).

V. 61. 14	*Śyāvāśva Ātreya*	*Maruts* Who, indeed, knows from where they get the intoxication of delight, these powers (energies) that shake, born of the Truth and free from evil ?
V. 62. 1	*Śrutavid Ātreya*	*Mitrā-Varuṇa* There is Truth covered by a Truth, where they unyoke the horses of the Sun; the ten hundreds stood together, there was That One.[1]
V. 63. 1	*Aryavān Ātreya*	*Mitrā-Varuṇa* Protectors of the Truth, (you two Mitra and Varuṇa) having Truth as your law of action, you mount the chariot in the Supreme ether; he whom you (two) guard, for him increases the honied-rain from heaven.
V. 65. 2	*Rātahavya Ātreya*	*Mitrā-Varuṇa* The two (Mitra and Varuṇa) shining ones, highest in brilliance, most capable of hearing the Truth from afar, lords of being, increasors of the Truth,[2] possessed of the Truth in man and man.
V. 67. 4	*Yajata Ātreya*	*Mitrā-Varuṇa* They (two), indeed, are true, their touch is on the Truth, possessed of the Truth in man and man; perfect leaders, munificent in their gifts they make wide even the evil (sin).

1. Or, the Supreme was One 2. Or, who increase by the Truth

V. 80. 1	*Satyaśravas Ātreya*	*Ushā* The Dawn with her effulgent chariot, vast, full of truth by the Truth, with a form like that of Aruṇa, full of lustre—radiant—, She who brings heaven—, the illumined seers praise with their mentalisings (thoughts).
VI. 15. 14	*Bharadvāja Bārhaspatya*	*Agni* O Fire, priest of the call of the pilgrim-rite, purifying flame of white lustre, desire that which belongs to the people, for, thou, indeed, art the sacrificer who does the rite by the Truth, and by thy greatness Thou becomest all-pervading; O most youthful God, carry these offerings now that are thine.
VI. 39. 2	,,	*Indra* This Indra here, yoked to the Truth, desiring the radiant Kine around the hill, uniting them with thoughts of the Truth, broke open the unbroken hill of Vala—the Python Adversary —and fought the Paṇis[1] by his utterances.
VI. 44. 8	*Śaṁyu Bārhaspatya*	*Indra* On the path of the Truth the creator—(Indra) is intoxicated; the gods turned their mind to glory and beauty; bearing a great and pleasant name by the utterances he manifests his delightful body for vision.

1. Or, traffickers

VI. 48. 5	*Śaṁyu Bārhaspatya*	*Agni* Fire whom as the womb of the Truth the waters, the hills and the forests nourish (fill), who being pressed by men with force is born over the earth on the peaks.
VI. 51. 1.	*Ṛijiśvā Bhāradvāja*	*Viśvedevas* That illuminating eye of the Truth, wide, dear to Mitra and to Varuṇa, indomitable, has arisen high from all sides, it is the force of Truth white of lustre and beautiful like the gold of heaven; having rises hight it shines brilliantly.
VI. 51. 8.	„	*Viśvedevas* It is prostration that is powerful (forceful), therefore I resort to prostration; it is prostration that upholds the earth and even heaven—prostrations to the gods, desire prostration to them.
VI. 51. 9	„	*Viśvedevas* O ye Gods, worthy of sacrifice, to your Horses (energies) of the Truth, of purified strength, to the indomitable leaders who sit in the home of the Truth,[1] to the great Ones, wide of vision, I bow with prostrations of surrender.

1. Or, in the rivers of the Truth *Pastya-Sadaḥ* : "in the rivers": IV. 1. 11.

VI. 67. 4 *Bārhaspatya Bhardvāja*

Mitrā-Varuṇa

You (two) (who are), full of plenitude like the horses, pure of friendship, you whom the mother Infinity bore as womb (child) by the Truth; you who even when brought forth were great and became terrible to the mortal enemy whom you cast down.

VI. 68. 2 „

Indrā-Varuṇa

May ye two—Indra and Varuṇa —who by force are the highest among the formations of the gods. the strongest among the brave, the greatest among the givers of gifts, ye—who hold many powers by the Truth and all the army that pierces the Coverer—may you so become (in me).

VII. 39. 1 *Maitrā-Varuṇi Vasishṭha*

Viśvedevas

Fire, shining bright upwards, resorts to happy thoughts facing adoration and attains to the formation of the godhead; he reaches[1] the hills[2] like the chariot-horses the path, impelled by us he sacrifices to the Truth.

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1. Or, moves over.

2. *Adri* : stone, III. 1. 1; mountain, rock, hill, IV. 1. 14; firm, massed hill, IV. 1. 15.

VII. 39. 7	*Maitrā-Varuṇi Vasishtha*	*Viśvedevas* Heaven and earth praised by the Vasishṭhas, and Varuṇa, Mitra and Agni, possessed of the Truth, may they bestow upon us the illuminating Ray[1] like the delightful moon; may you protect us by your happy states.
VII. 43. 4	,,	*Viśvedevas* They—the universal gods—, worthy of sacrifice, milking the streams of the Truth easy to milk, enjoy the satisfaction of delight.
VII. 65. 2	,,	*Mitrā-Varuṇa* May they—Mitra and Varuṇa—the shining lords, guardians of the great Truth,[2] lords of the Ocean, strong warriors,—(may they) come down (to us); O Mitra and Varuṇa, generous givers, send down to us Ilā[3] and even the rain of heaven.
VII. 66. 3	,,	*Mitrā-Varuṇa* Ye who hold many cords of bondage, who are bridges over the falsehood hard to cross for the enemy of the mortal, O Mitra and Varuṇa, by your path of the Truth may we cross the difficult places like boats the waters.

1. *Arka* : Illuminating Ray, III. 26. 8; VII. 9. 2.
2. Or, guardians of the Truth of Mahas—the fourth plane.
3. Ilā, the Goddess—the power of Intuition.

VII. 76. 4	*Maitrā-Varuṇi Vasishṭha*	*Ushā* They alone sit enjoying the home of the gods, the seers, possessed of the Truth, the ancient ones. (The ancient Fathers attained by pursuing the hidden light, having the true rhythmic Word they brought to birth the Dawn.)
VII. 87. 3	,,	*Varuṇa* All round the scouts of Varuṇa move, are sent (abrod); they keep watch over both the beautiful *Rodasī;* they who hold the Truth, the seers, firmly established in the sacrifice, conscious, they impel their thoughts to thee.
VIII. 13. 26	*Nārada Kāṇva*	*Indra* O Indra, verily, art thou the guardian[1] of him who praises (thee), bearer of the thunderbolt, I attain thy thought by the Truth,—the thought that yokes the mind.
VIII. 23. 9	*Višvamanā Vaiyaśva*	*Agni* "To Fire, the possessor of the Truth, the accomplisher of sacrifice, the seekers of the Truth have come with the word, and cleave to him in the seat of adoration." Sri Aurobindo

1. Or, the true guardian.

VIII. 25. 1	*Viśvamanā Vaiyaśva*	*Mitrā-Varuṇa* (O sacrificer), thou offerest the sacrifice to those protectors of all, gods, most deserving of the sacrifice among the gods, possessed of the Truth, of purified strength.
VIII. 25. 3	,,	*Mitrā-Varuṇa* Aditi—the mother Infinity-possessing the Truth gave birth to these two (Mitra and Varuṇa), of great Might, the all-knowing, of intense lustre.
VIII. 25. 4	,,	*Mitrā-Varuṇa* Mitra and Varuṇa, the great Ones, shining brilliantly,[1] mighty, possessed of Truth, they proclaim the Truth, the Vast.[2]
VIII. 25. 8	,,	*Mitrā-Varuṇa* May they, possessed of the Truth, take their seat for universal ruling, they whose will is beneficent, who hold the law, warriors, may they pervade all force.
VIII. 27. 17	*Manu Vaivasvata*	*Viśvedevas* He attains in the Truth of the battle, he walks by the path easy to traverse—he whom *Aryamā, Mitra, Varuṇa,* loving, protect as friendly powers.

1. Or, ruling over all.
2. Or, the vast Truth.

VIII. 27. 19	*Manu Vaivasvata*	*Viśvedevas*	Now as the sun has arisen, ye dear warriors, establish the Truth; (all-knowing gods make me conscious of his setting or of the mid-day in heaven.)
VIII. 27. 20	„	*Viśvedevas*	O ye mighty Ones, I attempt to attain the Truth for your draught (of delight); dispense the wealth of your lustres to the giver.
VIII. 87. 5	*Kṛishṇa Āṅgirasa or Priyamedha Āṅgirasa*	*Aśvins*	By the Truth God *Savitā*—the creator attains calm bliss; he extends wide the peak of Truth, for him who wishes for the battle the great Truth becomes the force that overwhelms; may we not be separated from our friends.
IX. 64. 20	*Kaśyapa Mārīcha*	*Pavamāna Soma*	When he takes his seat with swiftness in the golden seat of the Truth,[1] (then) he abandons those who are unconscious.
IX. 66. 24	*Śataṁ Vaikhānasāḥ*	*Pavamāna Soma*	The purifying Soma juice, having destroyed the Darkness, gave birth to the wide[2] Truth, to white lustre.

1. Yoni—योनि; native layer: 2. 3. 11; native abode: 3. 5. 7; seat: 4. 3. 2; native home : 5. 21. 5.

2. Or. vast.

IX. 68. 5	*Vatsapri Bhālandana*	*Pavamāna Soma* He is born, a seer with a mind of discernment; an offspring of the Truth, placed above by the controlling power, a birth set within in the secrecy, half-arisen into manifestation—they were (both) known first when they were young.
IX. 70. 6	*Reṇu Vaiśvāmitra*	*Pavamāna Soma* He—Soma—rushes to his parents; shouting like the calf seeing the mother-cow, he thunders like the Storm-Gods; knowing the original Truth, the leader to Heaven[1] whom can he choose for praise—he of the right will ?[2]
IX. 73.6	*Pavitra Āṅgirasa*	*Pavamāna Soma* The rays of Soma, impelled by Prayers, believers in impetuosity, come together over the ancient measure,—they abandon below those who have not the sight, and those who are deaf; the doers of evil cross not over the path of the Truth.
IX. 73. 8	"	*Pavamāna Soma* He—Soma—, strong in will is the guardian of the Truth, who cannot be overcome; he holds in his heart the thrice-purified juice; the knower, he looks over all the planes—worlds—; he pierces those who follow not the law of working having thrown them down.

1. Or, fighter of the Svar, the realm of Light
2. Or, whose will is benevolent

IX. 73. 9	*Pavitra Āṅgirasa*	*Pavamāna Soma* The thread of the Truth is stretched up to the purifying sieve on the tip of Varuṇa's tongue where he remains by the power of formation; they who are firm of understanding enjoy it approaching it from all sides here, but one who is not lord of (his) action steps lower and lower.
IX. 74. 4	*Kakshīvān Dairghtamasa*	*Pavamāna Soma* To one moving towards the Truth comes the great feast, the sweet well-prepared Soma juice —the wide Ray-Cows of Aditi, the mother Infinity.
IX. 74. 4	,,	*Pavamāna Soma* He—Soma—milks from the heavens the shining milk that is like (his) self, immortality is born from the navel of the Truth.
IX. 80. 1	*Vasu Bhāradvāja*	*Pavamāna Soma* The streams of Soma, strong in vision, flow purifying; by Truth Soma offers the sacrifice to the gods above heaven; Soma shines bright by the sound of Bṛihaspati—the Lord of the hymns—, it pervades our soma-pressings like the ocean.

IX. 86. 25	*Pṛiśniyaḥ Ajāḥ*	*Pavamāna Soma* The seven nourishing Cows approach him, the shining one,—he who is being purified by being strained on all sides in the membrane; to Soma, the seer, the Great Ones hasten in the proximity of the water above men,—in the lair of the Truth.
IX. 86. 32	*Akṛishṭamāsha etc. three*	*Pavamāna Soma* He—the Soma—has according to knowledge stretched the three worlds,[1] having woven around him the rays of the Sun; he initiates a newer praise of the Truth, he, the lord of the births approaches the purified vessel.
IX. 89. 2	*Uśanā Kāvya*	*Pavamāna Soma* (This) Soma king, covers the abode of the rivers, he mounts the boat most straight-going to the Truth, carried by the Hawk his flow increases in the waters, him the father milks, him the children of the father.
IX. 96. 2	*Daivodāsi Pratardana*	*Pavamāna Soma* Being created, Soma, shining, impels the speech that arises on the path of the Truth like the boatman the boat; a god, he manifests the secret names of the gods in the seat of the sacrifice for one who has the inspired speech.

1. Or, triple cord, Trivṛita.

IX. 97. 32	*Parāśara Śāktya*	*Pavamāna Soma* Soma roars following the path of the truth; bright, he shines forth, the home of immortality; full of intoxication he flows for Indra, impelling the speech of the seers with thoughts.
IX. 97. 37	„	*Pavamāna Soma* Soma, the illumined One, wide awake to the Truth of the thoughts, sits in the strainers (while) being purified; him the leaders of the sacrifice with happy hands coming together, desire and enjoy.
IX. 107. 4	*Saptarshayaḥ*	*Pavamāna Soma* O Soma, being purified, thou flowest covering the waters with thy streams; giver of Delight, thou takest thy seat in the lair of the Truth; O God, thy foundation is golden indeed.
IX. 108. 8	*Ūrdhva Sadma Āṅgirasa*	*Pavamāna Soma* Him, the Bull that rains down in thousand streams, he who increases the milk, who is dear, for the birth of the godhead we call; born from the Truth he increases by the Truth, a king, a godhead, the Truth, the Vast.
IX. 110. 4	*Trasadasyu Paurukutsya*	*Pavamāna Soma* "O immortal, thou art born in mortals in the law of the Truth, of immortality, of Beauty." (Sri Aurobindo) Desiring, thou movest ever towards the plenitude.

IX. 113. 2 *Kaśyapa Mārīcha* — *Pavamāna Sama*

Flow pure to us, O Lord of the regions, from the uncrooked, O beautiful Soma; flow, purified by the right word, by the Truth, by faith and by austerity, O moon-flow, stream forth from all sides for Indra's sake.

X. 2. 2 *Trita Āptya* — *Agni*

"Thou comest to men's invocation, thou comest to the purification, thou art the thinker, the giver of riches, the possessor of the Truth; may we make the offerings with *Svāhā;* may Fire, availing, do the scacrifice, a god to the gods."

Sri Aurobindo

X. 5. 2 „ — *Agni*

"The stallions inhabiting a common abode, the great stallions have met with the mares. The seers guard the seat of the Truth, they hold in the secrecy the Supreme Names."

Sri Aurobindo

X. 5. 3 „ — *Agni*

"Two are joined together, powers of Truth, powers of Māyā—they have built the Child and given him birth and they nourish his growth. Men found in him the navel-centre of all that is moving and stable and they weave by the mind the waft of the seer."

Sri Aurobindo

X. 5. 4 *Trita Āptya* *Agni*

"Him well-born the routes of the Truth and its ancient impulsions close companion for the plenitude. Heaven and earth give lodging to him whose dwelling is above them, they make him grow by the lights and foods of their sweetnesses."

Sri Aurobindo

X. 5. 7 „ *Agni*

"He is the being and the non-being in the supreme ether, in the birth of the Understanding, in the lap of the invisible mother. Fire comes to us as the first-born of the Truth, he is the Bull and the milch Cow in the original existence."

Sri Aurobindo

X. 4. 7 „ *Agni*

"O Fire, effective in us are thy thoughts and conquerors of our aims : he whom thou deliverest, thou the eternal priest of the call in the house, who art that driver of the red horses, possessed of the Truth, possessor of the much store of riches, may happiness be his through the shining days."

Sri Aurobindo

X. 61. 10 *Nābhānedishṭha Mānava* — *Viśvedevas*

The Navagvas,-the nine-Rayed Ones[1]—speaking the Truth attained quickly the companionship of those desirable Ones[2]—(the beautiful cows of the dappled Aditi),—they attained unity with the Truth; they approached from all sides the protector of the two seats (heaven and earth), without discriminating they milked the Cows unfallen.

X. 61. 11 ,, — *Viśvedevas*

Having attained quickly the companionship of the desirable ones, they impelled forward the new delight like the flow of the seed; O pure shining One,—Indra, they sacrificed to thy delightful wealth.—the milk of the shining Cows that milk immortality.

X. 61. 14 ,, — *Viśvedevas*

His name is even Shining Force in whom the gods take their seat in the triple world of session like Heaven ; thy name is Fire, the knower of all things born, O thou our Summoner of the Truth, free from all that hurts, hear our call.

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1. *Navagvās*, they got the Cows—illumination, in nine months.
2. *Kanīyāḥ* : of the beautiful ones, X. 61. 5.

X. 61. 19	*Nābhānedishṭha Mānava*	*Viśvedevas* This is my navel, here is my seat (of session), here are my shining gods, here am I one with the All; the twice-born, O, the first-born, milked this noursihing Cow of the Truth even as she is born.
X. 62. 2	,,	*Viśvedevas* O Aṅgirasas, O Father, ye who destroyed the python Adversary-Vala—by the Truth, at the end of sacrificial year and made the shining wealth ascend upwards,—may long life be yours, with happy mind may you be favourable to the human being.
X. 2. 3	,,	*Viśvedevas* You who made the Sun ascend the heaven by the Truth, and made manifest the mother earth, may you have the state of having good progeny, O Aṅgirasas, O Wise of understanding may you be gracious to man.
X. 65. 7	*Vasukarṇa Vāsuka*	*Viśvedevas* These tongues of Fire pervading heaven, Truth-increasing sit in the lair of the Truth-meditating; they uphold the heaven, create from all sides the waters, having given birth to the Sacrifice they rub bright its body.[1]

1. Or, rub it bright by their body.

X. 65. 8	*Vasukarṇa Vāsuka*	*Viśvedevas* Heaven and earth, the parents, pervading everywhere, dwelling in the lair of the Truth, their common abode, increase the shining milk for the great Varuṇa, the upholder of the common law of action.
X. 65. 14	"	*Viśvedevas* May the All-gods with the thoughts of the Goddess of Knowledge,[1] worthy of sacrifice by men, immortal, knowers of the Truth, they who always have the gift,[2] possessors of all desirable things, knowers of heaven—may they take delight in this hymn well-uttered,[3] the speech of heaven.
X. 66. 8	"	*Viśvedevas* The All-gods, upholders of the law, warriors, they who purify the sacrifice,[4] dwellers of the Vast Heavens who resort to the Sacrifice, summoners of the Fire, in touch (contact) with the Truth,[5] unhurting, after the battle with the Coverer created the waters.

1. *Purandhyā : prajñānena yuktā* (Sāyaṇa), Goddess of many thoughts.
2. *Rāti :* gift, II. 1. 16.
3. *Sūkta :* well-spoken.
4. *Nishkṛitam : "Saṁskṛitam"* (Sāyaṇa), *I.* 2. 6.
5. *ṛitasāpa : "yajña spṛiśaḥ,"* V. 41. 6; *Satyasya vyapta vanaḥ, I,* 179.2

X. 67. 1 *Ayāsya Āṅgirasa* — *Bṛihaspati*

Our Father found this Vast Thought with seven heads that is born of the Truth; he created the fourth world, the universal Ayāsya[1] sang the hymn of praise to Indra.

X. 123. 2 *Vena Bhārgava* — *Vena*

This Vena[2]—Delight—impels upwards the waves from the Ocean, born of heaven he brings to view the shining top of heaven; he shines with his powerful lustres of the peak of the Truth, on the top of heaven; the herds[3] lowed[4] towards the common lair.

X. 123. 3 „ — *Vena*

Many mothers of the child, dwelling in one abode, desiring him in common, stand facing him; going round the peak of the Truth they lick—enjoy—the speech of honied immortality.

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1. *Tāsaḥ prayatnaḥ tatsādhyo yāsyaḥ :* That which can be accomplished by effort. *Ayāsya* can mean : that which cannot be accomplished by effort. 'यासः प्रयत्नः । तत्साध्यो यास्यः । न यास्योऽयास्यः' Sāyaṇa, *I.* 62. 7.
2. *Vena :* Delight, *I.* 43-9.
3. *Vrāḥ :* herds; *'Sanghībhūta'* (Sāyaṇa) *I.* 124.
4. *Anūshata* : "lowed," *IV.* 1. 16; "loudly praised" V. 4.5.

X. 123. 4 *Vena Bhārgava* *Vena*

The illumined seers, knowing the form of him (Venal) like the cry of the great animal, praise[1] it. Moving by the Truth they take their seat firmly on the ocean, for, he, the holder of the Ray-Cows, knows the immortal Names.

X. 124. 3 *Agni* *Ātmā*

Seeing the Guest on another branch[2] I measured out many planes of the Truth ; I pray for bliss[3] for the mighty Father, from those that do not sacrifice I come to attain the portion[4] of the Sacrifice.

X. 124. 5 „ *Varuṇa*

Those mighty Ones become devoid of the power of formation, and thou, Varuṇa, if thou desirest me then, O Shining One, distinguish the falsehood by the Truth, come to (accept) the overlordship of my domain.

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1. *Akṛipanta* : praised or praise.
2. *Vayā* : Branch, II. 5. 4; VI. 7. 6.
3. *Śevam* : Bliss III. 7. 5.
4. Or, Delight.

X. 131. 3	*Sukīrti* *Kākshīvata*	*Indra*	A heavy movement is never in accordance with the Truth, nor can one know the inspiration in the midst of gathering ; the illumined seers desiring the Ray-Cows, desiring the Horse—of Energy—desiring plenty pray to Indra for (his) friendship.
X. 134. 6	*Māndhātā* *Yauvanāśva*	*Indra*	O Indra, desirous of coming to thee, may we begin thy companionship; lead us by the path of the Truth, making us cross over all stumbling places ; may the despicable string of the enemies' bow be destroyed.
X. 190. 1	*Mādhutchchhandasa* *Aghamarshana*	*Bhāva Vṛittam*	"From the kindled Fire of Energy of Consciousness Truth was born and the law of the Truth ; from that the Night, from Night the flowing ocean of being was born, from that one to whom is subjected every seeing creature." Sri Aurobindo

V

WORDS FORMED FROM RITAM

Words		*Sanskrit*	*Meaning*
Ṛitu	II. 13. 1	ऋतु	Time according to action of Truth, i. e. Season.

Anṛita	V. 12. 4	अनृत	Breach of the law of truth; Untruth; falsehood; wrong.
Ṛitayate	IV. 8. 3.	ऋतयते	Desires the Truth; moves towards the Truth.
Ritāyinī	X. 5. 3	ऋतायिनी	Seeking the Truth.
Ṛituthāḥ	X. 131. 3	ऋतुथाः	In accordance with the right Time or with truth movement; in time; in season.
Ṛitapā	I. 113. 12	ऋतपा	Guardian of the Truth.
Ṛitejā	I. 112, 12	ऋतेजा	Born from the Truth; Born in the Truth.
Ṛitayan	IV. 8. 3	ऋतयन्	Seeking or desiring the Truth.
Ṛitachit	IV. 3. 4	ऋतचित्	Conscious of the Truth.
Ṛitajāta	III. 55. 13	ऋतजात	Born from the Truth.
Ṛitadyumna	IX. 113. 4.	ऋतद्युम्न	Shining with tne lustre of the Truth.
Ṛitajñāḥ	X. 65. 14	ऋतज्ञाः	Those who know the Truth.
Ṛitāvān	II. 24. 7.	ऋतावान्	In whom is the Truth.
Ṛitāvarī	I. 160. 1	ऋतावरी	Full of Truth.
Ṛitaspṛiśaḥ	V. 67. 4	ऋतस्पृशः	Whose touch is on the Truth.
Ṛitavṛidhau	I. 23. 5	ऋतवृधौ	(The two) that increase the Truth; Truth-increasing.

Ṛitayavaḥ	VII. 23. 9	ऋतयवः	Desirous of the Truth; seeking the Truth.
Ṛitaṁ jyotiḥ		ऋतं ज्योतिः	The true Light; Truth-light.
Ṛitasya dhenuḥ	I. 141. 1	ऋतस्य धेनुः	Nourishing kine of the Truth.
Ṛitasya panthāḥ	III. 12. 7	ऋतस्य पंथाः	The path of the Truth.
Ṛitasya preshaḥ	I. 68. 3	ऋतस्य प्रेषः	Impulsion of the Truth; action of the Truth.
Ṛitasya raśmim	I. 128. 13	ऋतस्य रश्मिम्	The Ray, or emanation of the Truth.
Ṛitasya gopā	V. 63. 1	ऋतस्य गोपा	Protector of the Truth.
Ṛitaprajāta	I. 55. 5	ऋत-प्रजात	Born of the Truth.
Ṛitasya budhnaḥ	III. 61. 7	ऋतस्य बुध्नः	The support or the foundation of Truth.
Ṛitasya yoniḥ	III. 54. 6	ऋतस्य योनिः	The origin of the Truth; the lair of the Truth.
Ṛitasya rathī	III. 2. 8	ऋतस्य रथी	Charioteer of the Truth; fighter for the Truth.
Ṛitasya dhītiḥ	IV. 33. 10	ऋतस्य धीतिः	The thought of the Truth.
Ṛitasya dhāman	IV. 7. 7	ऋतस्य धामन्	The level of the Truth; home of the Truth.
Ṛitayugbhiḥ	IV. 51. 5	ऋतयुग्भिः	Yoked to or by the Truth.
Ṛitasya pade	IV. 5. 9	ऋतस्य पदे	In the seat of the Truth.

Ṛitasya sadane	IV. 42. 4	ऋतस्य सदने	In the home of the Truth.
Ṛitasya vṛishṇe	V. 12. 1	ऋतस्य वृष्णे	One who rains down the Truth.
Ṛitasya dhārā	V. 12. 2	ऋतस्य धारा	The streams of the Truth.
Ṛitasya mātaraḥ	V. 6. 6	ऋतस्य मातरः	The mothers of the Truth.
Ṛitasya anīkam	VI. 51. 1	ऋतस्य अनीकं	The force or army of the Truth.
Ṛitasya śṛiṅgam	VIII. 86. 5	ऋतस्य शृङ्गम्	The peak of the Truth.
Ṛitasya garbhaḥ	IX. 68. 5	ऋतस्य गर्भः	The womb of the Truth.
Ṛitasya tantuḥ	IX. 73. 9	ऋतस्य तंतुः	The thread of the Truth.
Ṛitasya nābhiḥ	IX. 74. 4	ऋतस्य नाभिः	Thr navel of the Truth.
Ṛitasya nāvam	IX. 82. 2	ऋतस्य नावम्	The boat of the Truth.
Ṛitasya dharman	IX. 110. 4	ऋतस्य धर्मन्	Upholder of the Truth.
Ṛitavāk	IX. 113. 2	ऋतवाक्	Truth-expression.
Ṛitaṁ vadantaḥ	IX. 61. 9	ऋतं वदंतः	Speaking the Truth.
Ṛitasya hotā	X. 61. 14	ऋतस्य होता	One who invokes the Truth.
Ṛitasya sānau	X. 123. 2	ऋतस्य सानौ	On the hill of the Truth.
Ṛitaṁ pūrvyam	I. 105.	ऋतं पूर्व्यम्	Ancient Truth, ample Truth.
Ṛitasya dharṇasi	I. 105. 6	ऋतस्य धर्णसि	
Ṛitasya dhartari	II. 23. 7	ऋतस्य धर्तरि	One who upholds the Truth.
Ṛitaṁ peśase	V. 55. 1	ऋतं पेशसे	The form of the Truth.
Ṛitasāpa	VI. 50. 2	ऋतसाप	Touching the Truth.

VI

REFERENCES TO "RITAM BRIHAT"

I. 75. 5	स्वं दमम् ऋतं बृहत्
IV. 3. 8	ऋताय बृहते
VIII. 25. 4	ऋतं आ घोषत बृहत्
IX. 66. 24	पवमान ऋतं बृहत्
IX. 107. 15	" " "
IX. 108. 8	" " "
IX. 113. (2-4)	ऋतवाकेन सत्येन
IX. 113. 5	सत्यमुग्रस्य बृहतः

APPENDIX

MEANING GIVEN BY SĀYAṆA TO ṚITAM

I.	23.	5	Truth in speech; True fruit; Praiseworthy Light
I.	34.	10	Sacrifice
I.	46.	14	Sacrifice
I.	47.	1	Truth or Sacrifice
I.	65.	2	One who is gone; Water
I.	65.	5	Water
I.	65.	10	Water
I.	68.	3	One who is come (to the Sacrifice)
I.	73.	6	Sacrifice; the Place of Sacrifice
I.	75.	5	True fruit
I.	105.	12	Water
I.	123.	9	Sun (who is true); Sacrifice
I.	123.	13	Sun
I.	124.	3	Sun or Āditya
I.	128.	2	Sacrifice
I.	141.	1	Effective for Sacrifice; Related to the Sacrifice
I.	125.	1	Truth equal to Light
I.	125.	3	Truth equal to Light
I.	156.	5	Sacrifice

I.	161.	1	Ṛitam
I.	161.	9	True (speech)
I.	163.	5	Effective for sacrifice; Horse
I.	185.	10	Hymn or Prayer
II.	24.	7	Truth
II.	24.	8	Truth which is bow-string
II.	30.	1	Water (Rain)
III.	2.	8	Sacrifice
III.	2.	13	Strength
III.	4.	7	Water; Fire
III.	7.	2	Water
III.	12.	7	Sacrifice
III.	13.	2	True action; True Resolution
III.	14.	2	True
III.	54.	4	Truth
III.	54.	6	Truth
III.	55.	12	Water
III.	55.	13	Sun (who is true)
III.	56.	2	Sun
III.	56.	5	Water
III.	58.	2	Chariot (that is true)
III.	61.	2	True Speech
III.	61.	7	Sacrifice
IV.	1.	2	Water; Truth
IV.	1.	12	Water
IV.	2.	3	True
IV.	2.	14	True
IV.	2.	16	Sacrifice
IV.	2.	19	Light
IV.	3.	4	Truth
IV.	3.	8	One who goes; One that is true
IV.	3.	9	Sacrifice
IV.	3,	10	True
IV.	3.	11	Sacrifice
IV.	3.	12	Truth of Sacrifice
IV.	5.	9	Water

IV.	5.	11	Truth
IV.	7.	3	One who is not Māyin
IV.	7.	7	Water
IV.	8.	3	Sacrifice
IV.	23.	8	Indra or Āditya; Truth or Sacrifice
IV.	23.	9	Sacrifice
IV.	23.	10	Ṛita-god
IV.	42.	4	Water or Āditya
IV.	44.	3	Water or Sacrifice
IV.	53.	5	Sacrific
IV.	51.	7	Sacrifice; True Fruit of Sacrifice
IV.	51.	8	Sacrifice
IV.	57.	2	Sacrifice or Water
V.	1.	7	Water or Offering
V.	5.	6	Sacrifice or Water
V.	7.	3	Water or Sacrifice
V.	12.	1	Water
V.	12.	2	Prayer; Water
V.	15.	2	Truth equal to Fire; Hymn
V.	45.	7	Truth or Sacrifice
V.	45.	8	Truth or Water
V.	51.	2	Hymn (Prayer)
V.	61.	14	Water or Sacrifice
V.	62.	1	Sun; Water
V.	63.	1	Waters
V.	65.	2	Sacrifice or Water; Moving
V.	67.	4	True; True Fruit; Water; Sacrifice
V.	80.	1	Sacrifice
VI.	15.	14	Sacrifice
VI.	39.	2	True in Action; Hymn
VI.	44.	8	Sacrifice
VI.	48.	5	Sacrifice or Water
VI.	51.	1	Sun
VI.	51.	9	Sacrifice
VI.	97.	4	Truth
VI.	68.	2	Truth

VII.	39.	1	Sacrifice
VII.	39.	6	Sacrifice; Action
VII.	43.	4	Water
VII.	65.	2	Water; Sacrifice
VII.	66.	3	Sacrifice
VII.	76.	4	Truth
VII.	87.		Action
VIII.	13.	26	Sacrifice
VIII.	23.	9	Sacrifice
VIII.	25.	1	Truth or Sacrifice
VIII.	25.	3	Truth
VIII.	25.	4	Truth; Sacrifice
VIII.	25.	8	Truth
VIII.	27.	19	Home
VIII.	27.	20	Sacrifice
VIII.	87.	(3–5)	Truth
IX.	64.	20	Sacrifice
IX.	66.	24	Truth
IX.	68.	5	Water; Truth; Sacrifice
IX.	70.	6	Water
IX.	73.	6	Truth
IX.	73.	8	Sacrifice (that is true)
IX.	73.	9	Sacrifice
IX.	74.	3	Sacrifice
IX.	74.	4	Sacrifice
IX.	80.	1	Sacrifice
IX.	86.	25	Water
IX.	86.	32	Sacrifice
IX.	89.	2	Sacrifice
IX.	96.	2	Truth
IX.	97.	32	Sacrifice
IX.	97.	37	Truth
IX.	107.	4	Sacrifice
IX.	108.	8	Water
IX.	110.	4	Water
IX.	113.	2	Truth

X.	2.	3	Truth
X.	5.	2	Water
X.	5.	3	Truth
X.	5.	4	Sacrifice
X.	5.	7	True fruit of sacrifice
X.	7.	4	Sacrifice or Truth
X.	61.	10	Sacrifice or Prayer
X.	61.	11	Water
X.	61.	14	Sacrifice
X.	61.	19	Hymn
X.	62.	2	Sacrifice
X.	62.	3	Sacrifice
X.	65.	7	Sacrifice
X.	65.	8	Sacrifice
X.	65.	14	Truth
X.	66.	8	Truth
X.	67.	1	Sacrifice
X.	67.	2	Prayer
X.	123.	2	no meaning given
X.	123.	3	Water
X.	123.	4	Prayer
X.	124.	3	Sacrifice
X.	124.	5	Action
X.	131.	3	Proper
X.	133.	6	Sacrifice
X.	190.	1	Truth of resolution (or will)

This list indicates 21 different meanings for "Ritam" !

CHAPTER IV

THE CONCEPT OF "SATYA" IN THE VEDA.

I

The word *Satya* comes from the root √*as:* अस् to be, to exist. *Sat* is the present participle, = "Being". *Satya* is "Beingness", "the quality of existence", the state or condition of Reality. It has come to mean "Truth". This conception of Truth and its active application in life necessitates a degree of development far beyond the mere primitive. As already pointed out the Ṛig-Veda has many words carrying various psychological significances connected with different functions of human consciousness. Not only that, but it uses several words to denote fine shades of differences in functions of similar nature. Thus we have *Ṛishi* and *Kavi*, *Vipra* and *Vipaścit*, *Prachetāḥ*, *Medhāvī*, *Manīṣī*, and *Sūri* to indicate men of knowledge in various aspects.

The conception of Truth or *Satya* also has "Ṛitam" another word to convey the dynamic aspect of the Truth, that which when transferred to the field of conduct, becomes, the moral law and the plane of Matter becomes the law that orders the behaviour of material elements.

The ancients not only knew about Truth and its dynamic aspect but they also indicated its nature by stating that it was "Bṛihat",—"Vast" as opposed to narrowness of the Untruth. They also knew the opposite of Truth "Asatya" and "Anṛita". It was from the cave, *'guhā'*, of the Inconscient, from the mountatin, "Adri", of the hard material inertia that "darkness" Tamas, was born—the symbol of Untruth. To them Light was the symbol of knowledge, of Illumination of the Truth, and Darkness that of unconsciousness—अचित्—achit,—Ignorance. They did not acquire this knowledge by following intellectual processes but by an inner method of self-culture

which laid open before their inner vision the realms hidden behind the outer and material aspect of the universe.

Not only Light but the Sun which is the source of Light was to them symbolic of the Truth itself. Light was made of the Rays of Truth, the Cows of the Sun—the herds of the Sun. Sri Aurobindo aptly calls them the "Ray-cows", for the word *"go"* carries the double sense right down to the present times. We do not therefore find Truth mentioned as often as the use of the concept of Truth in the form of the symbol Sun and its derivative symbol Cows—i. e. the Ray-Cows. In fact, the main subject of the Veda may be said to be the attainment of Truth, Light, and Immortality by man.

But here we shall take up the references where the mention is made of the word *'Satya'* and not symbolic hymn in which the words 'Sun' or 'Cows' are used.

The very first Maṇḍala mentions Agni (1. 1. 5) as *"Hotā, Kavi-Kratu, Satyaḥ, Chitraśravastamaḥ";*—Agni is said to be "True". If the reference is only to material fire the words "Kavi-Kratu"—"One whose will is that of seer" has no relevance and 'True' has still less. We have to grant that Agni—Fire—has some connection with Truth. In other hymns we find that the "home of this Agni" is in Truth and it is not here in the manifested universe of matter, life and mind, but Above, on the plane of Ṛitam. In 1. 20. 4 the *Ṛibhus* are called *"Satya-Mantra"*—"One whose mentalisings are true" i. e. full of Truth, and therefore effective. They are, *"Ṛijuyavaḥ"*—"Straight in their movement". This word Ṛiju has connection with Ṛitam as both come from the root √*Ṛi:* ऋ to move, to be active.

Take 1. 105. 12 where Trita, who according to the legend (which seems symbolic in its import) had fallen into a well, prays for protection and succour. "ऋतमर्षन्ति सिन्धवः सत्यं तातान सूर्यो" (1. 105. 12). "The Oceans (of the Superconscient) impel the Ṛitam—the dynamic Truth,—; the Sun has extended the Truth.

Here the identification of the symbol Sun with the concept of Truth is clear. Sāyaṇa makes a pathetic attempt at twisting this simple meaning saying *"Svakīyam Tejaḥ"*—(Truth) "is his own Light"—But then the seer could have used the word indicating "light" which he does at so many other places.

In III. 39. 5 the nature of the Sun is made amply clear even by the context :

"सखा ह यत्र सखिभिर्नवग्वैरभिज्ञा सत्वभिर्गा अनुग्मन् ।
सत्यं तदिन्द्रो दशभिर्दशग्वैः सूर्यं विवेद तमसि क्षियन्तम् ॥"

We shall not enter into the explanation of the *Navagvas*—the nine-Rayed' and the Daśagvas "the ten rayed" Āṅgirasa Seers. It has clear reference to an inner growth by a special process, for it is mentioned that the Navagvas attain the perfection by the pursuit of an inner effort for nine months, while they become Daśagvas if they continue the effort for ten months. It is even suggested in this hymn that Indra pursues and finds the Ray-cows with thehelp of the *Navagvas*—the nine-Rayed, fiery Āṅgrirasa Seers (who are themselves embodiments of Fire or his sons). But it is with the help of the *Daśagvas*—the ten-Rayed—that he finds the Sun.

"Indra with *Daśagvas* knew (Viveda) that Truth, the Sun, dwelling in the Darkness".

The Darkness that is the root of Ignorance is the symbol of the Inconscient, even of the Nescient. But the Darkness is really not without its Truth. Even in the depth of this Darkness Indra and the *Daśagvas* find the Sun—the Truth working from behind. The operations of the Inconscient are supported from behind by the power of the Truth. Darkness of the Inconscient hides the Sun of Truth below in its depth.

In VI. 49. 6 there is mention of the power of Truth when it is "heard" by man : "सत्यश्रुतः कवयो यस्य गीर्भिर्जगतः स्थातर्जगदा कृणुध्वम् ।"—"The poets are, they who hear the Truth,—they by whose expression, (you, O Maruts) you maintain the world and creat from all sides the world."

In VII. 49. 3., a hymn to "Waters" by Vasishṭha, we have a wide cosmic view given by the Vedic sage :

"यासां राजा वरुणो याति मध्ये सत्यानृते अवपश्यन् जनानाम् ।"

"Waters, in the midst of which the king (or the shining) Varuṇa moves looking down on the Truth and Falsehood of the peoples."

It is clear that these "Waters" are not on the earth, because Varuṇa "looks down" and so he must look from above the ordinary level. The relative nature and the interdependence of Truth and Falsehood in an evolutionary world are indicated here. As the whole universe seems to start with the Inconscient, the unrelieved Darkness,—"तम आसीत् तमसा निगूढम्" of the Xth Mandala—it has got to pass through a stage of Ignorance, in which both Truth and Falsehood have their play, before reaching the realm of the highest Truth, the realm of the Sun, The plane of Ṛitam. Varuṇa, the Lord of wideness (*Uru* "wide") and purity, sees in men the working of these two powers from his seat Above and helps them in the evolution towards the highest Truth. Thus Truth is to be attained by enlarging—widening—the consciousness.

In VII. 76. 4. the "hidden Light" almost suggests the "Sun dwelling in the Darkness" and the hymn states that the ancient Fathers gave birth to the Dawn !

"त इद् देवानां सधमाद आसन्नृतावानः कवयः पूर्व्यासः ।
गूढं ज्योतिः पितरो अन्वविन्दन् त्सत्यमन्त्रा अजनयन्नुषासम् ॥"

"They came to rejoice in company with the Gods,—the Aṅgirasas, possessed of Truth, the ancient seers. They, the Fathers, followed after and attained the secret Light; they of the True Mantras gave birth to (created) the Dawn"

The Aṅgirasas are among the ancient Fathers. They by their inner effort and askesis prepare the path for future generations of men—the path by which they might find the Truth, attain the Sun. Tha birth of Dawn as a phenomenon of daily occurrence was well-known to the seers of the Veda. In fact, they speak more than once about the succession of Day and

Night and the seasons. How could they then state that Dawn brought to birth by the power of Mantra by the Āṅgirasa Seers ? This Dawn along with the Sun, the Light and Darkness is also a symbol. It is the first awakening of the human consciousness to the possibility of attaining Light and Truth. The Āṅgirasas by their inner efforts brought into being the Dawn of human awakening to divine possibility.

In IX. 73. 1 occurs the phrase :

"सत्यस्य नावः सुकृतमपीपरन्" The hymn is dedicated to Soma, the wine of Delight of existence. Soma, the Powerful one, (Asura), created the three (planes) from his head for their movement, "it is the boats of the Truth that carry the good deeds (or doer of good deeds) across". The conception of the 'boats' and crossing over 'sin' or "darkness", or "ignorance" is common in the Veda. It occurs in connection with the Maruts as well as with Varuṇa.

The hostile powers, forces of Nature that oppose the Truth, —satyam and Ṛitam,—have to be destroyed, as otherwise they would destroy the Truth—this is the idea brought out in X. 87. 11 :

"त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति ।" "May that hostile power come thrice under thy scorching flames, O Fire !. who kills the Truth with falsehood.

In IX. 113, the seer clearly mentions Ṛitam and Satyam in connection with the Soma sacrifice. In the 4th ṛik we have "ऋतं वदन्नृतद्युम्न सत्यं वदन् त्सत्यकर्मन् ।" "Speaking or expressing the Truth and shining with the Light of the Truth, speaking Satya and doing the action,—Soma is to flow for Indra's sake."

In IX. 113. 5 the flow of Soma juice is spoken of as the stream of (सत्यमुग्रस्य बृहतः) "Wide and intense Truth"

This Truth that is referred to here is the Sun (in the symbolic language) or better the Sun-world—the world of Ṛitam (as well as Satyam) because there on the Truth-plane beyond mind Truth and Right—Knowledge and Will are indivisible.

It is only in the limited and divided and dividing mind that there is a gulf between Knowledge and Will. This Truth is also Vast, Infinite. The word Brahman that became current in later day Indian thought is connected with the "Vast" "Bṛihat"—in its original root. The "Satyam", "Ṛitam" "Bṛihat" of the Veda came to be expressed by the word "Brahman"—the "Infinite"—the Vast. It also was expressed by "Sat" and "Chit"—and the Vast was replaced by Ānanda—the essential delight of existence.

II

'Sāyaṇa's interpretation of Satyam and *Satyaḥ.*

In I. 38. 7 he is not definite as to whether "Satyam" in the ṛik refers to "Tveshā" or "Miham".

In I. 52. 13 he explains "Satyam" as "Niśchayena" "certainly." Indra is said in this Ṛik to attain "all" the mid-regions, and by his greatness to Truth. This must be the sense because 'Satyam' is followed by "addha" which means "certainly", "truly."

In I. 57. 1 the word "Satyaśushmāya" occurs, which Sāyaṇa explains as "avitatha-balāya", "One whose strength never fails."

In the famous lament of Trita, the son of waters, who had fallen into a well, Sāyaṇa himself half-heartedly admits the symbolic sense of the Veda : he derives Trita as "त्रितस्तीर्णः, तं तिरस्कृताज्ञानम्" one who has abandoned ignorance. "Trita means one who is wide extended or most extended,—one who has overthrown ignorance, i. e. has attained knowledge. Trita says that "the Sun has extended the Truth" and further in I. 105. 16 he says : "the Solar path or Sun-lit path, is extended in heaven, not even the gods can overpass it, and the mortals do not see it." In the 18th hymn he asserts that the hostile power, 'the Red-Wolf", saw me on that path and lookiog at me it went up like the blacksmith that looks up to relieve the pain in his back, straightens his back.

It is in the interpretation of this hymn that Yāska finds the difficulty of splitting up the words—pada—of the Veda. "Māsakṛit" can be split into 'mā+sakṛit' or 'māsa+krit' yielding different significance.

In IV. 17. 5 the word 'Satyam' is used for Indra. In V. 51. 2 "Satyadharmāṇo" is used. Sāyaṇa explains it as "abādhyakarmāṇo." In fact, it means one whose Dharma is Satya,—the Truth, or whose function is true.

In V. 57. 8 the "Satyaśrutaḥ" is rendered "सत्येन सत्यफलेन प्रसिद्धः"—instead of "One who hears or has heard the Truth." It must be so because the hymn speaks of "Satyaśrutāḥ Kavayaḥ"—"poets or seers who hear the voice of the Truth."

In V. 65. 5 the sacrificers or the Āṅgirasas are said to break open the darkness by the mantras—and that led to the effective result—the presence of the Gods.

In VII. 83. 7 Sāyaṇa renders 'Satyaḥ' as "Saphalaḥ."

IX. 64. 2 Soma is said to be "Satyaṁvṛishan"—Thou who rainest down the Truth."

III

Reference to Satyam (Ṛigveda)

I. 1. 5 I. 20. 4 I. 38. 7 I. 52. 13 I. 57. 1 I. 105. 12 I. 179. 6 III. 14. 1 III. 39. 5 IV. 17. 5 V. 51. 2 V. 57. 8 V. 79. 1 VI. 49. 6 VI. 65. 5 VII. 49. 3 VII. 75. 7 VII. 76. 4. VII. 83. 7 VIII. 2. 36 VII. 16. 8 VIII. 40. 11 VIII 45. 27 IX. 64. 2 IX. 73. 1 IX. 78. 5 IX. 113. 4 IX. 113. 5 X. 27. 1 X. 87. 11 X. 87. 12.

CHAPTER V

VEDIC SARASVATĪ

I

"The symbolism of the Veda betrays itself with the greatest clearness in the figure of the Goddess Sarasvatī. In many of the other Gods the balance of the internal sense and the external figure is carefully preserved. The veil sometimes becomes transparent or its corners are lifted even for the ordinary hearer of the *Word;* but it is never entirely removed. One may doubt whether Agni is anything more than the personification of the sacrifical Fire or of the physical principle of Light and Heat in things, or Indra anything more than the God of the sky and the rain or of physical Light, or Vāyu anything more than the divinity in the Wind and Air, or at most of the physical life-breath. In the lesser Gods the naturalistic interpretation has less ground for confidence : for it is obvious that Varuṇa is not merely a Vedic Uranus or Naptune, but a God with great and important moral functions; Mitra and Bhaga have the same psychological aspect; the Ṛibhus who form things by the mind and build up immortality by works can with difficulty be crushed into the Procrustean measure of a naturalistic mythology. Still by imputing a chaotic confusion of idea to the poets of the Vedic hymns the difficulty can be trampled upon, if not overcome. But Sarasvatī will submit to no such treatment. She is plainly and clearly the Goddess of the Word, the Goddess of divinc Inspiration."

"If that were all, this would not carry much further than the obvious fact that the Vedic Ṛishis were not mere naturalistic barbarians, but had their psychological ideas and were capable of creating mythological symbols which represent not

only the obvious operations of physical Nature that interested their agricultural and pastoral and open-air life, but also the inner operations of the mind and soul. If we have to conceive the history of ancient religious thought as a progression from the physical to the spiritual, from a purely naturalistic to an increasingly etihcal and psychological view of nature and the word and the Gods–and this, though by no means certain, is for the present the accepted view–we must suppose that the Vedic poets were at least alresdy advancing from the physical and naturalistic conception of the Gods to the ethical and the spiritual. But Sarasvatī is not only the Goddess of Inspiration, she is at one and the same time one of the seven rivers of the early Aryan World. The question at once arises, whence came this extraordinary identification ? Any how, does the connection of the two ideas present itself in Vedic hymns ? "

(The Secret of the Veda by Sri Aurobindo.)

II

"The Vedic Ṛishis used the image of water, a river or an ocean, in a figurative sense and as psychological symbol"

(Sri Aurobindo.)

This is amply borne out by the internal evidence of the ṛiks themselves. Shri Autobindo in his "Secret of the Veda" has dealt in general with this aspect and shown that there is double significance of Sarasvatī. On the one hand she is a Goddess along with Ilā, Bhāratī and Mahī, and on the other she is one of the seven Rivers–Sapta Sindhus or Sapta Nadyaḥ—among Gaṅgā, Yamunā etc.

Existence has been spoken of in the Veda in the form of two oceans–"the upper and the lower waters." These are (i) the ocean of the subconscient, dark and inexpressive, and (ii) the ocean of the superconscient, luminous and eternal expression but beyond the human mind." These two oceans act on each other, the lower one sends up its waves and currents that mount towards the upper one that is its original source, and currents and rays and illuminations—rivers—come down from

the upper ocean and illumine the human consciousness and life by its higher Light. This connecting link is called the Ṛitam in the Veda. It is the world of Truth–Consciousness laterly known as Vijñāna, the Supermind. Ṛitam is the world of the Sun of knowledge from which rays anh currents flow down into the human mind and consciousness.

The Gods act, it is constantly stated, by the power of the Truth—"Ṛitena". Sarasvatī is the current which comes to us from the Truth principle, from the Ṛitam or Mahas and we actually find this principle spoken of in the Veda as the "great waters" "Maho Arṇas" I. 3. The story of Sarasvatī, as she is hymned by the seers throughout the Veda, is intended to represent two aspects of Sri Aurobindo's method of Vedic interpretation : One, the necessity of taking or dealing with Veda as a whole[1], Secondly, main relianee on the internal evidence of Vedic hymns for the interpretation.

Sarasvatī, thus seen, amply bears out Sri Aurobindo's principle and method of Vedic interpretation. The evidence of the hymns on Sarasvatī, taken as a whole, shows that Sarasvatī cannot be merely a river either in the Panjab or Raiputana.

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1 "It is no doubt easy to point to passages or hymns in which on the surface there seems to be no need of any such interpretation and the Sūkta can be understood as a prayer or praise for giving of rain or an account of a battle on the rivers of the Panjab. But the Veda cannot be interpreted by separate passages or hymns. If it is to have any coherent or consistent meaning, we must interpret it as a whole. We may escape our difficulty by assigning to Svar or Gāḥ entirely different senses in different passages just as Sāyaṇa sometimes finds in "Gāḥ" the sense of Cow, sometimes "rays", and sometimes, with an admirable light-heartedness, compels it to mean "Waters". But such system of interpretation is not rational merely because it leads to a "rationalistic" or "common sense" result. It rather flouts both reason and common sense. We may indeed arrive at any result we please, but no reasonable and unbiassed mind can feel convinced that the result was the original sense of the Vedic hymns." (*The Secret of the Veda*)

The psychological attributes of Sarasvatī such as "Pāvakā", "purifying"—"Ritāvarī"—"full of Truth", etc., and the functions ascribed to her such as "enlightening of the mind"—"Dhiyo Virājate", "Sādhayantī Dhiyam"—"perfecting the thought or intellect", "Dhiyaṁ Dhāt"—"she holds the thought", her killing of Vṛitra (as much as Indra's and Agnis' killing the same Rākshasa) and the Paṇis, shows that the Ṛishi refers to some psychological aspect of the power called Sarasvatī.

There are two or three aspects which definitely show that Sarasvatī is a power of the Truth-Consciousness : firstly, because, she herself becomes "Conscious" "Chétat" and she makes the seer "Conscious" "Chétayantī." "Sarasvatī" is awake to knowledge."-(VI. 61. 13). Secondly, she establishes conscious contact with the human being,—she can protect him from powerful enemies. The use of word "Sarasvantam," (in the basic sense almost suggesting Sarasvatī) shows that the significance was not tied to a river in the Vedic times. Besides, her waves are said to be "full of honey and Ghṛita. Thirdly, there is III. 31. and other Sūktas like VIII. 21. (17 & 18) in which the symbolism comes out clearly. Even VI. 61. 4, where the waters are said to be "burning", shows that the reference is to some other entity than a river. In VIII. 21 (17 & 18) the reference to Sarasvatī shows that she as a Power of the Truth-Consciousness is not the highest. This is borne out by Sri Aurobindo's following remark : "The Gods act by the Power of the Truth–'Ṛiten,' but Sarasvatī is only one of the deities of the Truth and not even the most important or universal of them" (*The Secret of the Veda*). The connection of Bhāratī and [1]Mahī with Sarasvatī shows that she also must be a Power related to Truth-Consciousness, Mahī is the luminous vastness of the Truth-Consciousness, it is the Superconscient containing in itself Truth. Ilā, with whom Sarasvatī is connected, is the Power of the Word that comes from the Truth. Sarasvatī also must be a Power of the Higher-Mind-faculty, a potential power of

1 Sarasvatī is called "Varūtrī Dhishaṇā" I. 22. 10–"a widely covering or embracing Thought-power.".

the human being, though at present a Power above his mental conscousness. The three things the Vedic Ṛishis ask for are: Gāḥ, Apah, Svaḥ–"गाः, अपः, स्वः "The three great conquests to which the human being aspirers, for which the Gods are in constant battle with the Vṛitras and Paṇis to give to man are the herds, the waters and the Sun or the Solar world, Gāḥ, Apaḥ, Svaḥ." *(The Secret of the Veda)*.

"Is the winning of the Svar simply the recovery of the Sun from its shadowing by the storm-cloud or its seizure by eclipse or its concealment by the darkness of Night ? For here atleast there can be no withholding of the Sun from the Aryan by human "black-skinned" and "noseless" enemies. Or does the conquest of Svar mean simply the winning of heaven by sacrifice ? And in either case what is the sense of this curious collocation of cows, waters and the sky ? Is it not rather a system of symbolic meaning in which the herds indicated by the word "Gāḥ" in the sense both of "cows" and, "rays of light" are the illuminations from the higher Consciousness which have their origin in the Sun of Light, the Sun of Truth ? Is not Svar itself the world or plane of immortality governed by that Light or Truth of all-illuminating Sun called in the Veda the "vast Truth",–"ṛitam bṛihat," and the true Light ? Are not the divine waters–Apo Divyāḥ or "Svarvatīrapaḥ" the floods of this Higher Consciousness pouring on the mortal mind from that plane of immortality ?" *(The Secret of the Veda)*

III

ṚIKS RELATING TO SARSVATĪ

मण्डल १, सूक्त ३, ऋक् १०

पावका नः सरस्वती वाजेभिर्वाजिनीवती ।
यज्ञं वष्टु धियावसुः ॥

I. 3. 10. May Sarasvatī, purifying us, full of plenitude of life-powers, rich in understanding[1], desire (attend to) our sacrifice.

1. She awakens our consciousness to right thinkings or right states of mind.

Note—"Sarasvatī purifies by getting rid of all falsehood. Sarasvatī is the Power of Truth which we call inspiration. Truth comes to us as a light, a voice, compelling a change of thought, imposing a new discernment of ourselves and all around us."

(The Secret of Veda)

मं. १, सू. ३, ऋ. ११

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् ।
यज्ञं दधे सरस्वती ॥

I. 3. 11. Impelling happy truths, awakening (making us conscious of) happy thoughts Sarasvatī upholds the sacrifice."

मं. १, सू. ३, ऋ. १२

महो अर्णः सरस्वती प्रचेतयति केतुना ।
धियो विश्वा विराजति ॥

I. 3. 12. Sarasvatī, the great moving stream, makes (us) conscious by right perceptions, illumines widely the whole understanding.

Note : These are hardly attributes of a physical river. "Sarasvatī brings into active consciousness in the human being the great flood or great movement, the truth-consciousness itself and illumines with it all his thought,"

(The Secret of the Veda).

केतुः Ketu Gonstant awakening and impulsion.

धियः Dhiyaḥ All thoughts are illumined by the impulsions and awakening brought in by Sarasvatī who brings in the great flood of inspiration.

मं. १, सू. १३, ऋ. ९

इला सरस्वती मही तिस्रो देवीर्मयोभुवः ।
बर्हिः सीदन्त्वस्रिधः ॥

I. 13. 9. May Ila, Sarsvatī and Mahī, the three Goddesses (who are) born on the plane of delight,[1] may they, unaging,[2] take their seat on the sacrificial grass.

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1. Or who give birth to the bliss (mayas)–Sri Aurobindo.
2. or, "who come not to hurt" or "do not hurt"–Sri–Aurobindo.

There has always been some doubt about the symbolic character of Barhi or Barh, the seat of Sacrificial grass, made for the Gods in the Sacrifice. Almost all the details of the sacrificial ceremoney are capable of a symbolic interpretation.

Sāyaṇa himself explains द्विबर्हा "Dvibarhā" in X. 116.1 as "one who is increased, or nourished by the two worlds." So, Barhi makes the God expand : it allows the action of the gods to widen.

मं. १, सू. ८९, ऋ. ३

तान्पूर्वया निविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्रिधम् ।
अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥

I. 89. 3. Bhaga, Mitra, Aditi, Strong and unaging, Aryamā Varuṇa, Soma, Aśvins, and Sarasvatī entirely blessed, we call to our sacrifice by the ancient Word that knows, may they dispense to us delight.

मं. १, सू. १६४, ऋ. ४९

यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि ।
यो रत्नधा वसुविद्यः सुदत्रः सरस्वती तमिह धातवे कः ॥ ४९ ॥

I. 164. 49. That word of thine, O Sarasvatī, that is asleep (in thee), and that other one arising in the world of delight, by which thou nourishest all adorable wealth, the Word that holds the delight, knows the substance, dispensing happy gifts, that shouldst thou make (utter) for our holding (for our support).

मं. १, सू. १६४, ऋ. ५२

दिव्यं सुपर्णं वायसं बृहन्तमपां गर्भं दर्शतमोषधीनां ।
अभीपतो वृष्टिभिस्तर्पयंतं सरस्वन्तमवसे जोहवीमि ॥ ५२ ॥

I. 164. 52. I call for my protection the Bird divine, beautiful of wings, the Bird that is vast (infinite) womb of waters, giving the vision of the herbs and (vegetable kingdom), making content by its showers all round, the Bird that moves.

सरस्वंतम् Sarasvantam used here shows how the Vedic language was living and plastic. This justifies taking of words like Sarasvatī, Urvaśī, etc. in their root sense.

मं. २, सू. ३, ऋ. ८

सरस्वती साधयंती धियं न इळा देवी भारती विश्वतूर्तिः ।
तिस्रो देवीः स्वधया बर्हिरेदमच्छिद्रं पांतु शरणं निषद्य ॥

II. 3. 8. Sarasvatī,[1] perfecting our intelligence (understanding) Illa[2] and Goddess Bhāratī,[3] all-pervading,—may the three sitting (taking their seat) on this Barhi-seat protect us by their self-nature.

मं. २, सू. ३०, ऋ. ८

सरस्वति त्वमस्माँ अविड्ढि मरुत्वती धृषती जेषि शत्रून् ।

II. 30. 8. May Sarasvatī, full of (accompanied by) Maruts, proteet us, rushing with violent speed may she conquer the enemies.

मं. २, सू. ४१, ऋ. १६

अंबितमे नदीतमे देवितमे सरस्वति ।
अप्रशस्ता इव स्मसि प्रशस्तिमंब नस्कृधि ॥

II 41. 16,

O Sarasvatī, most motherly, greatest among rivers, goddess most divine, we are like insignificant (unknown) beings, O Mother, make for us (give us) self-expression (significance or fame).

मं. २, सू. ४१, ऋ. १७

त्वे विश्वा सरस्वति श्रियायूंषि देव्याम् ।
शुनहोत्रेषु मत्स्व प्रजां देवि दिदिड्ढ नः ॥ १७ ॥

II. 41. 17. O Sarasvatī, in thee, the Goddess, all the living creatures take resort; revel in the offering of our auspicious sacrifices : O Goddess, bestow upon us new birth.[4]

मं. २, सू. ४१, ऋ. १८

इमा ब्रह्म सरस्वति जुषस्व वाजिनीवति ।
या ते मन्म गृत्समदा ऋतावरि प्रिया देवेषु जुह्वति ॥ १८ ॥

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1. Sarasvatī is Śruti or Inspiratim.
2. 'Illā is a Drishṭi.
3. Bhāratī or Mahī is the Largeness of the Truth-Consciousness.
4. प्रजा Prajā means birth; or offspring. In the spiritual sense a new power of conseiousness is an offspring.

III. 41. 18. O Sarasvatī, full of plenitude, take delight in these our sacred Words,—the Thoughts, dear to you among the Gods, O thou possessed of the Truth, which the Gritsamadas offer to thee.

"Manma," मन्म, is "thought"

मं. ३, सू. २३, ऋ. ४

नि त्वा दधे वर आ पृथिव्या इळायास्पदे सुदिनत्वे अह्नाम् ।
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने दिदीहि ॥

This is a hymn to Agni but there is mention of Sarasvatī in it.

III. 23. 4. "One has set thee in the supreme seat of the earth, in the seat of the Word of Revelation, in the happy brightness of the days : O Fire, opulently shine in the human being, in the river of rocks, in the stream of flowing waters, in the stream of inspiration.[1] (*Sri. Aurobindo.*)

मं ३, सू. ५४, ऋ. १३

विद्युद्रथा मरुत ऋष्टिमंतो दिवो मर्या ऋतजाता आयासः ।
सरस्वती शृणवन्यज्ञियासो धाता रयिं सहवीरं तुरासः ॥

III. 54. 13. (To Viśve Devas) Sāyaṇa writes : सरस्वती गद्यपद्य रूपेण प्रसरणमस्या अस्ति इति सरस्वती. "Sarsvatī is one who expands or moves forward, in the form of prose and poetry."

Thus the nature of Sarasvatī is admittedly symbolic.

मं. ५, सू. ४३, ऋ. ११

आ नो दिवो बृहतः पर्वतादा सरस्वती यजता गंतु यज्ञं ।
हवं देवी जुजुषाणा घृताची शग्मां नो वाचमुशती शृणोतु ॥

A hymn to Viśve Devas has definite mention of Sarasvatī deserving consideration.

V. 43. 11. "From the vast Heaven and from the Mountain[2] may Sarasvatī, worthy of sacrifice approach our sacrifice. Taking frequent delight in our call, full of clarity, may she, desiring our words yielding happiness. (our happy words)."

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1. or in the river Drishadwatī, in Āpayāyā and in Sarasvatī. Sarasvatī is derived from √सर् "to move", "to flow."

2. or from the high region of Vast heaven.

Sāyaṇa in the commentary says :—पर्वतात् पर्वतः प्रीणनवतो-वांतरिक्षान्मेघाद्वा. So he has changed the mountain into "cloud" even while giving ritualistic interpretation.

In the symbolic significance "mountain" stands for two things "height", "loftiness" and "solid, hard matter.". Sarasvatī is invoked to come from the top of the Mountain, the hill of the material being, the highest height reached by Matter in evolution on earth. That is, from the height of the mental being.

As to heaven Sāyaṇa says : संति हि द्युलोकस्य त्रीणि पर्वाणि Santi hi dyulokasya trīṇi parvāṇi."—"there are three levels of the heaven."

मं. ६, सू. ४९, ऋ. ७

पावीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात्।
म्नाभिरच्छिद्रं शरणं सजोषा दुराधर्षं गृणते शर्म यंसत्॥

A hymn to Viśve Devas contains some reference to Sarasvatī.

VI. 49. 7. "She, the purifying virgin, varied in movement, Sarasvatī, the mate of the Hero, may she hold the thought; with the energies of the Fire, taking common delight, may she give, for one who prays, a refuge unassialable and without hole and the happy peace ef accompilished labour." Sarasvatī "holds the Thought" she gives a refuge, She is "purifying Virgin" पावीरवी कन्या–Pāvīravī Kanyā.

VI. 52. 6. A hymn to Viśve Devas. It contains reference to Sarasvatī—

इन्द्रो नेदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्वमाना।

May Indra come nearest to us with his protection, and Sarasvatī too increasing with the rivers"

VI. 62. BHARADVĀJA TO SARASVATĪ

मं. ६, सू. ६१; ऋ. १

इयमददाद् रभसमृणच्युतं दिवोदासं वध्र्यश्वाय दाशुषे।
या शश्वन्त मा चखादावसं पर्णिता ते दात्राणि तविषा सरस्वती॥

VI. 61. 1. To Vadhry Aśva, the great giver (Sacrificer), to Divodāsa who had fallen in debt, She Sarasvatī, gave intensely (speedily) ; she who destroyed the eternal trafficer, the non-giver; these are, indeed, thy mighty gifts, O Sarasvatī.

मं. ६, सू. ६१, ऋ. २

इयं शुष्मेभिर्बिसखा इवारुजत् सानु गिरिणां तविषेभिरूर्मिभिः ।
पारावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः ॥

VI. 61. 2. She by her forces broke the peaks of mountains like weak fibres, by her mighty waves and forces, she who overreaches the Beyond, we propitiate her by our hymns of praise and by our thoughts, for our protection.

मं. ६, सू. ६१, ऋ. ३

सरस्वति देवनिदो नि बर्हय प्रजां विश्वस्य बृसयस्य मायिनः ।
उतक्षितिभ्योऽवनीरविन्दो विषमेभ्यो अस्रवो वाजिनीवति ॥

VI. 61. 3. O Sarasvatī, destory the censurers of the Gods, the progeny of Bṛisaya, the creator of forms (illusory), find delight for the people the earth, and for these (the hostile powers), trickle poison, O thou full of plenitude !

मं. ६, सू. ६१, ऋ. ४

प्र णो देवी सरस्वती वाजेभिर्वाजिनीवति । धीनामविञ्यवतु ।

VI. 61. 4. May Goddess Sarasvatī, full of plenitude, with the steeds of force (life-force) of plenty, the guardian of thoughts, protect us with care.

मं. ६, सू. ६१, ऋ. ६

यस्त्वा देवि सरस्वत्युपब्रूते धने हिते । इन्द्रं न वृत्रतूर्ये ।

VI. 61. 5. O Goddess Sarasvatī, he who waits upon thee with prayer when his wealth is robbed, as upon Indra in his battle with Vṛitra, the Coverer (gets back his wealth).

मं. ६, सू. ६१, ऋ. ६

त्वं देवि सरस्वत्यवा वाजेषु वाजिनि । रदा पूषेव नः सनिम् ।

VI. 61. 6. " Thou Goddess Sarasvatī, rich in thy plenitude protect us in our plenitudes; like Pūshan, the nourisher, bestow upon us desirable wealth."

Note : Sanim. सनिम् षणु दाने; the root √सन् to give. The word सनि is used in the Ṛgveda in the following places :—

I. 18. 6 धनस्य दातारम् Dhanasya dātāram-

I. 27. 4. "Offering, giving" हविर्दानम्: havirdānam.

II. 34. 7. "Generosity. धनदातृत्वम्: Dhana Dātṛitvam."

III. 1. 23. 'Lasting'—Sri Aurobindo.

V. 27. 4. धनम्: Dhanam, Plenitude.

IX. 32. 6. धनम् Dhanam: Plenitude.

√सन् *San :* To gain, acquire as a gift. enjoy; *San* has a sense of delight and "fulfilment."

Sani has a sense of "Delight" and "fulfilment" (according to Monier Williams).

मं. ६, सू. ६१, ऋ. ७

उत स्या नः सरस्वती घोरा हिरण्यवर्तनि वृत्रघ्नी वष्टि सुष्टुतिम् ।

VI. 61. 7. "May Sarasvatī the terrible, she of the Golden path (Chariot), the slayer of Vṛitra (the Coverer), desire our hymn of praise."

मं. ६, सू. ६१, ऋ. ८

यस्या अनन्तो अह्रुतस्त्वेषश्चरिष्णुरर्णवः । अमश्चरति रोरुवत ।

मं. ६, ६१, ९

सा नो विश्वा अति द्विषः स्वसॄरन्या ऋतावरी । अतन्नहेव सूर्यः ।

VI. 61. 8./V. 61. 9. "She whose force is infinite and undeviating, whose oceanic flow (ocean-flow) moves everywhere roaring with Power, may she (Sarasvati) carry us beyond all haters; other sisters, full of Truth, she has extended like the Sun the day."

मं. ६, सू. ६१, ऋ. १०

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत् ।

VI. 61. 10. And Sarasvatī, the darling among the dear ones (loved ones) well-cherished (by ancient seers) of the seven sisters, may she become the object of the hymn of praise."

Sāyaṇa explains सप्तस्वसा–sapta-svasā-as गायत्र्यादीनि-सप्त छंदांसि, evidently implying that Sarasvatī is the Goddess of Poetry. Then adds नदीरूपा यास्तु गंगाद्याः सप्तनद्यः

मं ६, सू. ६१, ऋ. ११

आपप्रुषी पार्थिवान्युरु रजो अन्तरिक्षम् । सरस्वती निदस्पातु ।

VI. 61. 11. "May Sarasvatī, flooding the wide regions of the earth and mid-world with her light, protect us from the Censurers."

Note : How can a river flood the earth and Rajas with light and how can it guard one against the haters ?

मं. ६, सू. ६१, ऋ. १२

त्रिषधस्था सप्तधातुः पञ्चजाता वर्धयन्ती । वाजे वाजे हव्या भूत् ।

VI. 61. 12. "Abiding in her triple session, with seven constituents (elements), increasiug the five kinds of births (beings), she becomes worthy of our call for plenitude and plenitude."

मं ६, सू. ६१, ऋ. १३

प्र या महिम्ना महिनासु चेकिते द्युम्नेभिरन्या अपसामपस्तमा ।
रथ इव बृहती विभ्वने कृतोपस्तुत्या चिकितुषा सरस्वती ॥

VI. 61. 13. She among rivers becomoes fully conscious with her lustres by her greater greatness; She is most full of waters among others; vast like chariot, (or, She is vast, in her movement she is like a chariot,) created for overlordship by word of praise, Sarasvatī is awake to knowledge.

मं. ६, सू. ६१, ऋ. १४

सरस्वत्यभि नो नेषि वस्यो माप स्फरीः पयसा मा न आ धक् ।
जुषस्व नः सख्या वेश्या च मा त्वत् क्षेत्राण्यरणानि गन्म ॥

VI. 61. 14. "O Sarasvatī, bring to us desirable riches, do not keep down our growth; do not burn us with thy waters; take delight in our friendly entrance, from thee may we not go to fields that are barren.

पयसा मा नः आ धक् payasā mā naḥ ādhak—"Burn us not with thy waters"—Shows that the Ṛik refers to some other water than material, unless the waters (of the Punjab) were boiling hot! But the sense is understandable if "Payas" पयस् is known in the "double" sense of "water" and "milk." In the latter case "milk" would be the product of the Cow—*"Go!"* गो. *"Go"* means "Ray" and "Cow." So the Payas is the Rays, stream of rays of illumination from Sarasvatī. Sāyaṇa has evaded the difficulty : he admits मा धक्-mā dahak-to mean माभिदह-mābhidaha—and then seeing the incongruity of waters adds न बाधस्व,—na bādhasva,"—do not obstruct" which is not warranted by the text.

This Sūkta taken as a whole brings three or four points prominently forward: Sarasvatī has force, power, speed; She can give plenitude and wealth to the sacrificer; She can pro-

tect him from Vṛitra, the Coverer, the Censurers, and the Paṇis, the hostile powers; She overcomes all the obstacles coming in her way, She guards the intellect धी Dhī–of the sacrificer, She is conscious चिकितुषा—"Chikitushā," चेतन्ती,—"Chetanti"; she is धियावसु "Dhiyavasu," "rich in thought or intellect," She makes the sacrificer conscious; She is full of Truth, ऋतावरी "Ṛitāwarī," and capable of giving the vision of Truth to the sacrificer. These attributes cannot apply to a river.

Vasishṭha's Hymn to Viśve Devas.

मं. ७, सू. ३६, ऋ. ६.

आ यत् साकं यशयो वावशानाः सरस्वती सप्तथी सिन्धुमाता ।
याः सुष्वयन्त सुदुघाः सुधारा अभि स्वेन पयसा पीप्यानाः ॥

VII. 36. 6. "Sarasvatī, the seventh, the mother of the rivers that forward flow, good fostering stering cows, happy streams, increasing by their own waters, may they come together beautiful and desiring."

Here Sarvatī is said to be the Mother of Rivers–and the adjectives सुदुघा Sudughā, "good milch–cows"—and पयसा—payasā–by waters (as well as milk) shows that the seer has an aspect of Sarasvatī in his mind which is not confined to a river.

मं. ७, सू. ४०, ऋ. ३

उतेमग्निः सरस्वती जुनन्ति न तस्य रायः पर्येतास्ति ॥

A hymn of Vasishṭha to Viśve Devas :—

VII. 40. 3. "And for him whom Fire and Sarasvatī inspire (impel) there is no one who can encircle (endanger) his delightful treasure."

मं. ९, सू. ६७, ऋ. ३२

पावमानीर्यो अध्येत्युषिभिः संभृतं रसम् ।
तस्मै सरस्वती दुहे क्षीरं सर्पिर्मधूदकम् ॥

IX. 67. 32. Soma, Bharadvāja.

"He who holds with his mind the hymns dedicated to purifying Soma, essence (Sap) collected by the Seers, for him Sara-

svatī herself milks the yield of milk, clarified (mind) butter, honey (of delight) and water."

It is clear from his Ṛik that the Seer makes a distinction between the four objects which Sāyaṇa constantly identifies and confuses with each other. All of them are capable of symbolic interpretation. In fact, the language of the Veda itself is pointing out the difference and the spiritual or psychological truth or the state symolised.

मं. ९, सू. ८१, ऋ. ४

आ नः पूषा पवमानः सुरातयो मित्रो गच्छन्तु वरुणः सजोषसः ।
बृहस्पतिर्मरुतो वायुरश्विना त्वष्टा सविता सुयमा सरस्वती ॥

IX. 81. 4. Mentions Sarsvatī as सुयमा—"Suyamā" which can mean one "well controlled" or "one easily controlled"

मं. ७, सू. ९५, ऋ. १

प्र चोदसा धायसा सस्र एषा सरस्वती धरुणमायसी पूः ।
प्रबाबधाना रथ्येव याति विश्वा अपो महिना सिन्धुरन्याः ॥

VII. 95. 1. This Sarasvatī here with her nourshing sustaining waters, and iron-foundation which is pure, ("like a city with foundation of iron." Sāyaṇa), moves forward fast; she moves like a broad highway[1] (as if taking delight in the movement) obstructing all waters and other rivers by her greatness."

मं. ७, सू. ९५, ऋ-२

एका चेतत् सरस्वती नदीनां शुचिर्यती गिरिभ्य आ समुद्रात् ।
रायश्चेतन्ती भुवनस्य भूरे र्घृतं पयो दुदुहे नाहुषाय ॥

VII. 95. 2. Sarasvatī, pure among, rivers flowing from mountains to the Sea, she, alone, became conscious; she makes conscious the wealth of felicity of the wide world, she milks the clarity for the son of Nahusha.

एका ekā, alone, one; चेतत्-chetat-"becomes conscious;" सरस्वती Sarasvatī, one of the flowing streams आ, व, up to; समुद्रात् -Samudrāt, to the Sea; शुचि Shuchi, Pure (Shining) यती yatī moving-गिरिभ्यः giribhyaḥ; from the mountains; रायः rāyaḥ-felicity: चेतन्ती chetantī-awakening making conscious; भुवनस्य bhuvansya, of the world; भूरेः bhūreḥ wide; घृतम्, ghṛitam-Illu-

mined Clarity, पयो payo, milk-flow; दुदुहे duduhe, milked; नाहुषाय nāhushāya for the son of Nahusha :

मं. ७, सू. ९५, ऋ. ३
स वावृधे नर्यो योषणासु वृषा शिशुर्वृषभो यज्ञियासु ।
स वाजिनं मघवद्भ्यो दधाति वि सातये तन्वं मामृजीत ॥

VII. 95. 3. He the male, the young Bull, the puissant giver, increases among women worthy of sacrifice; to the owners of plenty he gives the steed of plenitude and rubs clean the body for (his) protection.

मं. ७, सू. ९५, ऋ. ४
उत स्या नः सरस्वती जुषाणोप श्रवत् सुभगा यज्ञे अस्मिन् ।
मितज्ञुभिर्नमस्यैरियाना राया युजा चिदुत्तरा सखिभ्यः ॥

VII. 95. 4. May that Sarasvatī, giving delight, edtirely blessed, acchept (approach) our hymn of praise in the sacrifice; ever united with bliss, she with her higher companions is approached with prostrations and bendings of the knee.

मं. ७, सू ९५, ऋ ५
इमा जुहाना युष्मदा नमोभिः प्रति स्तोमं सरस्वति जुषस्व ।
तव शर्मन् प्रियतमे दधानां उपस्थेयाम शरणं न वृक्षम् ॥

VII. 95. 5. With prostrations of surrender, we make unto you these our offerings; come, to these our hymns (or praise) holding thy joy and peace, O most well-beloved, may we resort unto thee like a (shading) tree.

मं. ७, सू. ९५, ऋ. ६
अयमु ते सरस्वति वसिष्ठो द्वारावृतस्य सुभगे व्यावः ।
वर्ध शुभ्रे स्तुवते रासि वाजान् यूयं पात स्वस्तिभिः सदा नः ॥

VII. 95. 6. O Sarasvatī, entirely blissful, here this Vasishṭha, (dsirous of coming) to thee, opens wide the gates of Truth; increase, O goddess, pure-white; give substance to him that chants thy hymn of praise, protect us (guard us) by bestowing the happy state of being on us.

Some words: अवस् avas, Protection; अपस् apas, Internal or external action; अरुषम् arusham, Ruddy; शर्म śarma, Peace, joy of accomplished labour. सुभगः Subhagaḥ entirely blessed, full

of falicity. सुमति Sumati, Right thought श्रवस् Śravas Inspired knowledge; शुभ Śubha Light or enjoyment विरप्शि Virapśi large or breaking into abundence;वरुत्री धिषणां varūtrī Dhishaaām widely embracing thought–power.

VII. 95. see *The Secret of the Veda.*

मं. ७, सू. ९६, ऋ. १

बृहदु गायिषे वथो ऽ सुर्या नदीनाम्।
सरस्वतीमिन्महया सुवृक्तिभिः स्तोमैर्वसिष्ठ रोदसी ॥

VII. 96. 1. "Thou singest a vast word of praise to that high Sarasvatī, the puissant among rivers, O Vasishṭha make her great by well-expressed hymns of praise, for She is both earth and heaven.

मं. ७, सू. ९६, ऋ. २

उभे यत् ते महिना शुभ्रे अन्धसी अधिक्षियन्ति पूरवः।
सानो बोध्यवित्री मरुत्सखा चोद् राधो मघोनाम् ॥

VII. 96. 2. O White Goddess ? People stay over both the grassy grounds (on banks) by the greatness; may she, the protecress awaken us to knowledge; O thou whose companions are the Maruts (Storm Gods) bestow upon us quickly (hasten to us), the happy gift of the plenitudes.

मं. ७, सू. ९६, ऋ. ३

भद्रमिद् भद्रा कृणवत् सरस्वत्यकवारी चेतति वाजिनीवती।
गृणाना जमदग्निवत् स्तुवाना च वसिष्ठवत् ॥

VII. 96. 3 May Sarasvatī, praised (hymned) like the flaming fire-like Jamadagni and like one most full of light,–(like Vasishṭha) she of the uncrooked path, full of delight, dispense to us only ths delightful good, she that awakens to consciousness (or, she that becomes conscious).

मं. ७, सू. ९६, ऋ. ४

जनीयन्तो न्वग्रवः पुत्रीयन्तः सुदानवः। सरस्वन्तं हवामहे ॥

VII. 96. 4. Marching forward (in front), desiring offspring (new soul-formation), we call with beautiful offerings, the God of movement (of streaming movement), to our sacrifice.

मं. ७, सू. ९६, ऋ. ५

ये ते सरस्व ऊर्मयो मधुमन्तो घृतश्चुतः। तेभिर्नोऽविता भव॥

VII. 96. 5. These flowing waves of thine, full of honey, dripping clarity, may thou, by them protect us.

मं. ७, सू. ९६, ऋ. ६

पीपिवांसं सरस्वतः स्तनं यो विश्वदर्शतः भक्षीमहि प्रजामिषम् ।

VII. 96. 6. May we enjoy (take delight in) that resounding Word, the Word that increases, of the Lord of movement, the all preceiving one (or, one who gives the vision of all).

VIII. 21. 17 & 18. The two Riks contain reference to Sarasvatī. It is called Chitrasya Dānastuti-the praise of gift of Chitra who is supposed to be a king.

But in the whole Sūkta VIII, 21 Chitra finds an important place though it is mentioned only in the first and then in the lasi two–(17th a d 18th)–Ṛiks. From the second to the 16th the Ṛiks are addressed to Indra openly. This Hymn also furnishes an example of how Sāyaṇa sometimes trifles with the very important words and subjects. The whole sūkta is called the praise of gift of Chitra and yet in the very first Ṛik where the word occurs चित्रं हवामहे Chitram havāmahe. he explains चित्रं चायनीयं विविधरूपं त्वामु त्वामेव हवामहे

"To thee (Indra) who has various beautiful (delightful) forms we call." There is no mention of a king called Chitra here. The sense of the hymn is :

To thee, Ineffable (apūrvyam) and firm (Permanent), we, desiring protection, call thee, the wonderful (Chitram) for plenitude. (1).

Then the seer addresses Indra by name.

"We approach thee for protection in our actions; may he, the youth, the terrible he who is dashing, come to us, we, thy companions, choose thee, the derirable guardian. (2)

O Lord of the Horses, Lord of the Ray-cows, Master of the most fertile land, here are the streams of Soma, come, O Lord of Soma, drink of the Soma. (3)

We come, O Indra, bereft of relations to thee who has relations, O Bull, whatsoever be thy planes, from them all come for the drinking of this Soma. (4)

O Indra, around, honey-sweet wine, mixed with milk, gushing* (exuberent) we sit like birds and praise thee frequently or, repeat our praise of thee. (5)

We speak (with a desire) for thee by this prostration of ours (bow); why do you again and again think and hesitate ? There are desires, O rider of the pale green horses ! thou art the generous donor, we are (here), here are our thoughts.

We have become, O Indra, thy recent guard, for we knew not indeed, before, O holder of the thunderbolt, thy all-pervading greatness. (7) (We have become thy recent proteges)

O Hero ! we know thy friendship and also we know that which is to be enjoyed; O holder of the bolt, we choose both these from thee O shining one, of beautiful crown, sharpen our thought for the Ray-cow in all (seeking of our plenitude.) (8)

O Comrades, this glorious one, who before brought to us "this" and "this," Indra, him, I praise for protection. (9)

The rider of the pale green horse, lord of the being, one who overcomes the fighters, one who enjoys the intoxication, alone praises him.* lord of plenitude.

[He also praises Indra who enjoys the intoxication (of his wealth or Soma) Indra, the rider of the palegreen horse, lord of the being, one who overcomes the fighters)] O Lord of Plenitude, obtain for us, the Singers of the praise, a hundred of desirable Ray-cows and Horses. (10)

O Bull, in the gatering of men who possess the Ray-cows we shall answer only in thy Company .(in union with thee) those who breathe againt us. (11)

O thou called by many, O Indra, may we conquer the enemies and in battle may we stand firm against the evil-minded, may we kill Vṛitra with the help of heroes, may we increase (thee); guard carefully our thoughts. (12)

O Indra, from thy ancient (Sempiternal) birth thou art, indeed, without friends and without rival (or brother); thou desirest friendship only through battle. (13)

"Thou dost not choose (resort to) the rich men for thy friendshlp–they who are drunk with the wine (of their pride of wealth), they hurt thee; when thou soundest thy war–cry and gatherest (marshalsest) thy forces then art thou invoked (called) like a father. (14)

O Indra, may we not become like fools in the friendship of one like thee, may we not decay, grow old); we would wait upon thee with Soma pressed out with our companions. (15)

O giver of the Ray–cows, may we not cease from thy delightful wealth, O Indra, may we not seize thy wealth (what is thine); O Lord, bestow upon us lavishly riches that are firm (fimly founded), fill us from every side, may we not violently hold thy share. (16)

And now comes the 17th Rik in which Chitra is mentioned :

"For the giver (sacrificer) Indra is the giver of so much plenitude, or, Sarasvatī of blisssful disposition, giver of wealth, or thou O wonderful !" (17)

Note : ददिः dadiḥ–Sāyaṇa himself has rendered as धनस्य दाता and now he renders it as a verb प्रायश्चत् prāyaśchat; चित्रं Chitram–he has explained as चायनीयं विविधरूपम्, now he renders as एतन्नामक हे राजन्, The Proper name of a King—

There is no need to change the meaning or interpretation. The sacrificer says that for him Indra or Sarasvatī or the wonderful and Ineffable are all givers of plenitude.

The last ṛik is : "The wonderful is the King (the Shining one ; the others like Sarasvatī are small kings (like kings) he (the wonderful) extends (his wealth) like Parjanya by the rain giving the thousand by the myriads". (18)

The seer wants to say that plenitude is derived from the Supreme, the Ineffable who is the King, the Ruler. Other Gods also give in their own way and enrich the sacrificer. But the Wonderful, "The Adbhutam" of the 1st Maṇdala, 170 Sūkta, rains down his wealth and thus extends it illimitably. One can say that the seer from the first Ṛik has spoken of Indra

as "Chitra" and "Apūrvya"–the Wonderful and the Ineffable, thus affirming the Vedic truth openly expressed by Dīrghatamas एकं सद्विप्रा बहुधा वदन्ति अग्निं यमं मातरिश्वानमाहुः (I. 164. 46).

"The One Being the Sages speak of in many ways; they call it Agni, Yama, Mātariśvā."

The Hymn thus interpretad can also be called: "Chitrasya Dāna-Stuti" (the praise of the gift of Chitra) but with what a difference ? It is a hymn in praise of the supreme as Wonderful and His gifts to the world and men. No earthly king whose generosity was greater than Indra and Sarasvatī, is need to explain the significance.

The idea of this hymn is found taking shape in the Kena Udanishad in the parable of the gods who appropriated the greatness of the victory to themselves forgetting the great truth that all victory is due to the action of the Supreme. There the Supreme Brahman, assumes the form of a Yaksha and each God while approaching it finds that its own power is unable to act without the sanction of the Divine, the Ineffable, the wonderful. At last Indra approaches it and it disappeared. In the symbolism of the Veda the significance is clear. When the Infinite, Brahman, is approached by Indra, the Lord of the Higher Mind, it disappears : उत आधितं विनश्यति Uta ādhitam vinaśyati. I. 160 7. "When it is aproached by Thought it vanished" Indra only hears the words of Umā, the golden Goddess of knowledge. The Hymn affirms the indentity of the Apūrvya, Chitra and Indra.

That the Gods are supported by the Divine in their functioning and that the Divine is behind their action is also affirmed in the Gītā where Śrī Kṛishṇa states that the fruits given by the Gods are really decreed by him. The functioning of the One Supreme being and Power in various forms and maintaining in the midst the diversity of action the fundamental unity of Being and will is one of thc profoundest truths given to humanity by the ancient Indian Culture.

CHAPTER VI

THE CONCEPT OF "GAU" गौ IN THE VEDA

It is beyond doubt that "Gau" is used in the Veda in the double sense of 'Cow' and 'Light'; the Cow is the outer Symbol, the inner meaning is the Light. The figure of the Cow stolen and hidden by the Paṇis is constant in the Veda. Here it is evident that as the Sea is a psychological symbol–the heart-ocean समुद्रे हृदि "Samudre Hṛidi"—and the Soma is a psychological symbol, the Cow in which the Gods find the clarified butter hidden by the Paṇis must also symbolise an inner illumination and not physical light. The Cow is really Aditi, the infinite Consciousness hidden in the subconscient, and the triple–"Ghṛitam" is the triple clarity of the liberated sensation finding its secret of light and intuition of the Truth itself, the ultimate supramental vision. This is clear from the second half of the verse in which it is said, "One Indra produced, One Surya, one the Gods fashioned by natural development out of the "Vena"–for Indra is the master of the Thought–Mind, Sūrya of the supramental Light, and Vena is Soma, the master of the mental delight of existence, the creator of the sense mind". *(Sri Autobindo.)*

"GO"–"RAY–COWS"–IN THE ṚIG VEDA

I. 11. 5. Ṛishi : Jetā Mādhuchchandas. Devatā : Indra.

"O thou armed with the thunderbolt ! thou did go down into the cave of Vala the coverer–who possessed the Ray–Cows; the Gods being pressed, fearing, entered into thee."

Note :—There is clear mention here that Vala–the coverer is "full of cows", but is unwilling to give them to the Aryan or to the divine powers like Indra. They have to be taken by force from him. The powers of the subconscient cover up and keep for themselves, the Ray-Cows-(the illuminations of the senses) and they have to be overcome before they would

release the ray of light, Power and Ānanda imprisoned into the narrow pen of the senses, the nerves and the body.

1. 133. 1. Ṛishi : Hiraṇyastūpa Āṅgirasa. Devatā : Indra

'Come, let us go seeking the Cow (ray-cow) to Indra; for it is he that increases the thought in us; invincible is he and complete are his felicities; he releases for us (i. e., separates from darkness) the Supreme Knowledge–vision of the luminous Cows". *(On The Veda)*

1. 33. 10. Ṛishi : Hiraṇyastūpa Āṅgirasa. Devatā : Indra.

"They attained not to the end of heaven and earth, they went round the giver of wealth by their power of formations, (power of taking forms) ; Indra, the Bull, made the lightning his helper, by the Light he milked the shining Cows out of the darkness." (On the Veda).

1. 71. 2. Ṛishi : Parāśara Śāktya. Devatā : Agni.

"Our fathers, by their words, broke the strong and stubborn places; the Āṅgirasa Seers shattered the mountain-rock with their cry; they made in us a path to the great Heavens, they discoverd the Day and the Sun-world and the intuitive ray and the shining herds." "Hymns to the Mystic-fire".

1. 71. 9. Ṛishi : Parāśara Śāktya. Devatā : Agni.

' He who travels the paths suddenly like the mind, the Sun, ever is the sole master of the treasure : Mitra and Varuṇa, the Kings with beautiful hands, are there guarding in the Rays* delight and immortality."

1. 84. 16. Ṛishi : Gotama Rāhugaṇa. Devatā : Indra.

Here there is mention of "gāvaḥ Ṛitasya" "the cows of the Truth." Unless the "gāvaḥ" are connectad with Truth psychologically it is difficult to construe the hymn naturally. There is the next line reference to arrows thrown "into the heart"– "Hṛtsu."

Translation : One yokes now the Ray-Cows of the Truth, strong in action, luminous and furious, in whose mouth are the arrows which it throws into the heart, arising from the plane

* In the Ray-Cows, the shining herds of the Sun.

of Delight; he who enriches them by his support he (alone) lives.

1. 92. 1. Ṛishi : Gotama Rāhugaṇa. Devatā : Ushā

"These are the Dawns that have made the perception or intuition, and in the first-half of the Rajas, the mid world, they have manifested the Sun, the ruddy shining ray-cows approaching the Mother like warriors sharpening their weapons."

1. 93. 4. Ṛishi : Gotam Rāhugaṇa. Devatā : Agni-Soma.

"O Agni and Soma, then was your strength awakened (or, that heroic might of yours was made conscient,) when you robbed the Paṇis of the Cows, (or, stole the Cows from the Paṇis), when you killed the son of the Coverer, Vṛtra, and found the One Light for the many." *(Sri Aurobindo)*

I. 93. 4.

Note : Agni and Soma discovered the one Light : the release of the Ray-Cows from the Paṇis, the miserly traffickers in the senses, and defeat of the Coverer makes possible the discovery of the One Light. This Light is connected with the Ray-Cows.

1. 101. 5. Ṛishi : Kutsa Āṅgirasa. Devatā : Indra.

He who is the lord of all the creatures that live, who first* obtained the Ray-cows for the seers Āṅgirasa-Indra, who destroyed the Dasyus having thrown them down in company with Maruts,-him we call for our friendship.

1. 110. 8. Ṛishi : Kutsa Āngirasa Devatā : Ṛibhus

The Ṛibhus completely flayed the Ray-Cows of the leather and then created again (revived) the mother-cow with the calf; sons of Sudhanvan, desirous of doing the good deed, the fighters, they made the old parents young.

The same idea occurs in I. 111. 1-where the Ṛik says : "Takshat Vatsasya mātaram Sachābhuvam." They fashioned the mother cow that had come into being simultaneously (as the calf).

I. 117. 20. Ṛishi : Kakshīvān Dairghatamasa Auśija
Devatā : Aśvins.

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* Who, Supreme.

According to Sāyaṇa—

O Aśvins, of beautiful appearance, for Śayu[1] you made to flow with milk the barren, emaciated Ray-Cow that had become unnourishing (Adhenu); you carried by your powers a wife to Vimada,[2] the daughter of Purumitra.[3]

Note : Aśvins–the Lords of Bliss, can render a barren Ray Cow yield milk again, i. e. make the Light fruitful; The Ṛibhus can revive the cow that is flayed and even bring into being a calf !

I. 137. 1. Ṛishi : Parutchhepa Daivodāsi; Devatā : Mitrā-Varuṇa 1st line.

"We press out with the stones the intoxicating streams mixed with the Ray-Cows—these Soma juices that intoxicate"—

Note : "Gośrītā" and "Gavāśira" mean practicallv the same. The Delight which is symbolised by Soma is mixed with Light which the Cow represents. This mixture of the Light with the Soma increases its intoxicating power. Light with delight makes the wine of Delight (Soma) more intense.

I. 153. 4. Ṛishi: Dīrghatamā Auchatheya. Devatā: Mitrā-Varuṇa.

"The divine Soma-juice, Ray-Cows and the Waters nourished you among the people who wish to be drunk; and then may the Supreme (or first) Lord of this become the giver to us; drink of the pleasant milk of the shining Cow.

Note : "Vītam" can mean "Coming", II. 2. 6; VI. 16. 10, or "Wide extended" as in III. 13. 6. The two roots from which it can be derived are "Vyeti" and "vi." Vyeti means : to diverge; to be divided; "vi" means to cover, to be concealed.

Soma, the symbol of divine Delight, Ray-Cows (gāvaḥ), symbolic of the Light, and waters, representing the currents of consciousness that flow from above–all these nourish Mitrā-Varuṇa in the peoples.

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1 for one who was sleeping.

2 to one free from intoxication.

3 one who has many-friends.

I. 163. 7. This Ṛik occurs in a hymn dedicated to Aśva,– the Horse.

The connection between Horse and Cow can be seen in this Sūkta. The symbolic character of the two becomes clear : how can the Horse be "pade goḥ", "in the seat or plane of the Cow" ?

This Sūkta reminds one of the beginning of the Bṛihad Āraṇyaka Upanishad where the Universe is seen in the image of the Horse showing clearly, once again, the continuity of thought and experience between the Veda and the Upanishads:

"Ushā vā Aśvasya medhyasya Śiraḥ Suryaś Chakshurvātaḥ prāṇo, Tyāttanamagni Vaiśvānarḥ Saṃvatsara Ātmā Aśvasya Medhyasya" Particularly the Ṛiks 6th and 11th of this Sūkta 1. 163 compare well with the Upanishadic-passage.

A short summary of the whole Sūkta is given here to facilitate the understanding of the symbolic character of the "Aśva" and "Go", the Horse and the Cow. The reader should bear in mind that the summary is not a translation. Translation is given of the 7th Rik which prominently brings forward the "Cow", 'go' which is the main subject of this Chapter.

This Horse arises from the sea or Ocean; it has the wings of the hawk, and the speed of the dear (1) God Yama gave a triple bridle and Indra bridled this Horse, and rode over it; the Gandharvas caught hold of the reins, the Horse was created from the Sun (2). This Horse is itself Yama, it is Āditya. it is the Triple (lord) by the secret function, it is bound to Soma (3). This Horse has three ties in Heaven, three in the Waters, and three in within the Sea. So he carries the God Varuṇa to the sacrificer (4). The sacrificer sees the planes where the Horse is groomed and he sees the planes where it is to run, and also the reins which are protected by the guarding of the Truth (5). "I know", says the Sacrifcer, "thy self near (or far) by my mind, thou art like the sun falling down (swooping down-wards)–, along dustless (Sinless) paths I see thy head." (6).

I see the highest form, desiring impulsion from all sides, on the plane (seat) of the Ray-Cow; when the mortal approaches thee for delight then, like one most greedy of consuming, thou devourest the trees" (7), Chariots, fighters, Cows and Bhaga of the woman, all follow the Horse-, other groups seek thy friendship,-the gods measured thy Prowess (8). This Horse had golden horns, iron hooves; he has the speed of mind; he is like a lesser Indra ! The gods who ride this Horse taste the offerings early (9). Herds ef Horses, divine, moving, when they see the Divine Path stretched out in front of them for flying strive in rows like the Swans (10). Your body, O Horse, has a natural tendency to fall downwards, your mind has the speed of the whirlwind, your horns are spread in many places (11). This Horse approches the place of the Sacrifice with a mind that meditates on the wish to reach the gods; but one related to the Horse, a goat (unborn), is led in front; the seers follow him chanting (12). The Horse has gone forward, to the Supreme Seat (plane),-(or plane of the Supreme)-towards- the Mother and the Father; most happy be thy approach to the gods-then thou givest to the sacrificer all desirable things (13).

The six Ṛiks that precede and the six that follow the 7th ṛik, even when read most carelessly are enough to convince any one that the Horse and Cow spoken of here are symbolic.

The Horse represents the vital life-energy in the human being. If the symbolic character is not admitted then how can one reconcile its "rising from the sea," its "golden horn" and "iron-hooves", a Horse that has a mind that wishes to reach the Gods"-a horse that is the precursor of gods, a horse that goes "forward and approaches the supreme session" and whose reins are guarded by the guardians of the Truth ?"

I. 164 : 17. Ṛishi : Dīrghatamas Auchathya. Devatā : Viśve Devas.

"The ray-cow ascends higher up, supporting the young Calf in her higher planes by the lower and in the lower planes by

the higher; she, of invisible motion, goes to some upper-hemisphere, and somewhere she gives birth,–"not in the herd."

Sāyaṇa in his commentary offers an alternative explanation: At first he tries to explain it as referring to Āhuti, the offering which is the Cow, and Agni-the fire-is the child! But then feeling the incongruity of this interpretation with regard to "Ardham Purāgāt"-and "Kva Svit Sūte"-,he turns round and says :—"Yadvā Ādityaraśmisamūha eva gorupeṇa stūyate.' Even then the questions remain "Where do the Sun's rays give birth ?" and that too "not in the herd ?"

The Calf, the child of the Ray-Cows,-the result of Illumination by the rays of knowledge, is born in the sacrificer, and the Cow (the Ray-Cow) of Illumination supports this newly born child of knowlege by her higher and lower planes–Ignorance and Knowledge-both support the Calf of knowledge born in the Yajamāna. The Ray-Cow moves upwards-towards Ṛitam, or even towards Svar, the solar Light, or even towards the Sun of perfect knowledge-the Supramental Ttuth-Consciousness. She goes into the upper half, the Parārdha, beyond this lower half, "Aparārdha,"-of Mind, Life and Body. She gives birth to the Calf there somewhere–, not in the lower working of itself in ignorance.

I. 164. (26 to 29). These four Ṛiks speak of the Cow i. e. Ray-Cow. The same Ṛishi has already spoken of the same subject in I. 164. 17.

Ṛishi : Dirghatamas Auchathya. Devatā : Viśve-Devas.

I. 164. 26. "This milch-cow yeilding good milk and the one who can milk her with his clever hands, I call them (both) to approach me; may Savitā, the Creator, accept our Soma-pressing–I speak this weil because That is well kindled."

I. 164. 27. "Giving out a lowing cry, mistress of plenitudes, desiring by the mind a calf, the Ray-Cow has come near; She, the Unslayable, gives the milk for the Aśvins,–may She who is here, increase for the great auspiciousness. (great enjoyment).

I. 164. 28. The Ray-Cow bleats following the Calf that is with open eyes; she made the lowing sound towards the head in order to measure it-(to lick it and clean it); desirous of the warm and shining corners of the mouth she bellows out a bleating sound and feeds it with her streams of milk.

Note : √मा To sound, roar, bleat (Monier Williams).
√मा To measure; To mark off.

I. 164. 29. The Calf here bellows, by whom the Ray-Cow is surrounded; she makes a bellowing sound standing upon a sprinkler; she by her consciousness makes the mortal tend downwards, and carries under veil (cover) her shining self-expression.

We have to remember that Dīrghatamas has already spoken of an enigamatic Cow in I. 164. 17. The Cow has invisible motion and she gives birth (to a calf) somewhere Above-not in the herd !

Now in these four Ṛiks he invokes the Ray-Cow and its milker to come as That (Fire) is well-kindled. The same Dhenu-milch-Cow, becomes the unslayable Cow representing Aditi, the Infinity that is mother of the Gods. in the next ṛik. Then she bleats following the Calf-the new, born and she grooms it and nourishes it. This Cow makes the mortal tend downward and carries her shining self-expression under a cover (veil).

Sāyaṇa in the last ṛik takes the "Cow" to mean "the cloud" and "mādhyamikā vāk"-"Speech" called madhyamā.

Note : Vavṛī-means "Cover"; "Vesture", "hiding place" (M. W.). As an example of how Sāyaṇa is unreliable-though with all his mistakes the commentary is indispensable-this ṛik would serve very well. He says : "Chittibhiḥ" means "Jñānaiḥ." "Minoti svatejaḥ sarvatra prakshipati iti mayūrādityaḥ; athavā, Sāmarthyāt ātmānam ādityasadṛiśaṃ nirmimīte."

I. 180. 3. Ṛishi : Agastya Devatā : Aśvins.

You (two) established the milk in the nourishing milch-cows, ye hold the ripe (fruitless production) of the ancient

(or supreme) Cow in the unripe ones; O ye of Truth-form, one, pure, having offerings (to make), desiring delight sacrifices to you (two) internally like a thief.

Note : Vanin : "One who seeks delight, or happiness."

II. 24. 3. Ṛishi-Gṛitsamad. Devatā : Bṛihaspati.

That action (of thine) is the most divine among the gods when the firm places thou broke, the hard made soft,-when thou didst make the Ray-Cows ascend, and tore to pieces Vala by the hymn, made the darkness disappear and manifested the Solar world.

Note : The connection between the release and ascent of the Ray-Cows and the manifestation of the Solar world-the world of One Light, is clear. How can Vala, the coverer, be torn to pieces by the hymn, he is a human enemy ?

III. 1. 23. Rishi : Viśvāmitra. Devatā : Agni.

O Fire, achieve at my call the Revealing speech, the many actions, the lasting conquest of the Light. May there be for us a son of our begetting pervading* in his birth; O Fire, may there be crested in us that true thinking of thine."

(Sri Aurobindo.)

III. 7. 2. Rishi : Visvāmitra. Devatā : Agni.

"They who have climbed from the dark-backed foundation have entered the Father and Mother, have entered into the seven voices. The Father and Mother who dwell encompassing all move abroad and go forward to give, by sacrifice long-extended, Life". (Sri Aurobindo.)

III. 7. 2. Ṛishi : Viśvāmitra. Devatā : Agni.

"He reached the milch-cows that dwell in heaven, the Mares of the male, the divine rivers that carry in their flow the sweetness. The One Light moves on the way around thee when thou seekest thy dwelling in the house of the Truth."

(Sri Aurobindo.)

III. 7. 3. "On everyside he ascends them and they become easy to control; he awakens to knowledge and is the Lord

* or, " himself a begsetter."

and discoverer of the riches. Fire with his blue back and many diverse faces brings them from the ever-moving foundation to a settled dwelling." (Sri Aurobindo.)

What kind of cows dwell in heaven ?

They seem to be in the region where the rivers carry sweetness in their flow. The seeker finds one Light moving on the way when he wants to settle in the house of the Truth.

Sāyaṇa takes "Dhenavaḥ" as "pleasing". But he also gives another alternative "go śabdo vāk vāchī"–the word "go" indicates "speech."

III. 30. 10. Rishi : Gāthino Viśvāmitra. Devatā : Indra.

O Indra, the miserly Vala, the cource was (surrounded by) the pen of Cow; he split asunder; fearing, (even) before he was kiiled, you made the easy path, for the escape of the Cows, speech went thundering towards One who is called by many.*

The connection between the rivers, Cows and speech can be easily seen here. As soon as the Light of Illumination was set free the inspired speech arose,

Note : "Vṛiṇotyākāśamiti Valo meghaḥ". वृणोत्याकाशमिति वलो मेघः ।

"One who covers the sky is Vala, i. e. cloud." Sāayaṇ adds: "Vala Saṃvarṇe." valyaté āchchhādyate nabho anénaiti valo meghaḥ" Whatever the exact derivation Vala, like Vṛitra, is also the Coverer. He covers up the being and keeps the Ray-Cows imprisoned within its cover. He also does not allow. Indra' lightnings to penetrate it, until he is torn asunder. Indra, Agni and other gods tear these forces of darkness.

III. 30. 14. Ṛishi : Viśvāmitra. Devatā : Indra.

The great light placed in the flames, the immature Ray-Cow bearing the ripe (result) moves all round; all delicious things are gathered in the shining Cow which Indra holds for the enjoyment.

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* "Who is much called".

Note : "Usra"–morning Light; Day–break, Day (M. W) Usra–Ray of Light.

The idea here is the same as in I. 180.3. The immature illumination holds within it the ripe knowledge. All kinds of delights are gathered in the shining Cow; Indra, the Lord of the Higher Illumined Mind, holds the delight in the Ray–Cow the Illumination of hnowledge for the enjoyment of the sacrificer.

III. 31–11. Ṛishi : Kuśika or Viśvāmitra. Devatā : Indra.

Indra with his kindreds–kin–is the killer of Vritra, the coverer, he alone created on high the Radiant Cows in the high world by offerings of Rays-illuminations; the genuine Ray–Cow, holding in herself the wide clarities, milked for him sweet honey.

Note : Indra creates on high–, above the Mind–the Ray–Cows by the offering of Arkas–the rays of illumination. The cow yields–not mere milk but–sweet honey to the sacrificer !

III. 53. 17. Ṛishi : Viśvāmitra. Devatā : Indra and Parvata

Before the translation of this 17th rik is done it might be well to follow the sese of the Sūkta from the 14th Ṛik.

In the 14th Ṛik the Seer asks for the Cows that are not being used by the Kīkatas who do not milk Indra's Cows, he asks for the Veda of Pramanganda and for any wealth belog-to the lower powers. In the 15th, the speech i. e. Vāk-of Jamadagni moves everywhere; he has brought the Sun's daughter who has extended her inspiration among the gods, the inspiration which is unaging and immortal.

In the 16th, the Seer prays that the Vāk–speech–may make "Śrava"–inspiration for the five kinds of people, that she may give new life from the Sun, the speech which the hoary Jamadagni has given.

III. 53. 17. Ṛishi : Viśvāmitra. Devatā : Indra, Parvata.

May the Ray–Cows be firm (or steady) and the axle strong, may the shaft not break, and the yoke may not snap

(or separate); may Indra give his arrow in place of the nail, O Car, unhurt, cleave to us.

Sāyaṇa : He interprets "gāvau" as horses : "gachhata iti gāvau i. e. "aśvau." This is called "Rathāṅga stuti," prayer or praise of the parts of the chariot. According to tradition these ṛiks are not heard by the Vaśishṭhas—(as they are against them).

The reader can see that the ṛik speaks of a "chariot"–Ratha which symbolises "movement." The Cows (Ray–Cow) are joined to this movement : the movement is led by the Ray–Cow of Illumination. That it is a symbolic Car is again seen when in the 14th rik the seer prays for the cows kept unused by the Kīkaṭas. It is the expression of Jamadagni that extends unto the Gods, it is that inspired utterance that gives new life. This car moves supported by Indra.

Note : Arishtanemi–Chariot whose felly is unhurt.

III. 55. 1. Ṛishi : Viśvamitra or Prajāpati. Devatā : Viśve Devas When the ancient Dawns break forth into day light, the Unmoving (or the Imperishable) is born as the Vast in the seat of the Cow (Aditi); desiring to fulfil the vows of the gods they approach the Vast, the mightiness of the gods, the One.

Note : Vyūshu : from "Vyush" to Burn, to divide (M. W.)

When the spiritual Dawns awaken in new form the Supreme Spirit is born as the vast–the vastness of the Universe, and this vast is based upon the seat of the Cow, the Cow of Infinity–Aditi.

III. 55. 8. Ṛishi : Viśvāmitra. Devatā : Viśve Devas.

"All appeared going away from him, the nearest one, as if from a fighting hero; (i. e. as people turn away from the brave warrior as if he was something undersirable or to be feared); the gift of the Ray–Cow moves in the inner mind–vast, the mightiness of the gods, the One.

III. 55. 16. Ṛishi : Viśvamitra. Devatā : Viśve Devas.

May the happy nourishing Cows (Ray–Cows), barren, milching, ever abundant–all becoming ever young and

new yeild their milk-vast, the mightiness of the gods, the One.

Note : Apradugdhā,-"Not milked to the end" (M. W.)

III. 57. 1. Ṛishi : Viśvāmitra, Devatā : Viśve Devas.

Let him, discriminating, perceive well my thought; the nourishing Cow, separated, moving unprotected,-she who yeilds rich milk of the substance quickly; Indra and Agni are among those that pray for it.

IV. 1. 16. Ṛishi : Vāmadeva. Devatā : Agni.

"They meditated[1] on the first name of the milch-cow, they discovered the thrices even supreme planes[2] of the Mother; that knowing the herds lowed towards it, the ruddy Dawn became manifest by the glory of the Cow of Light."

(Sri Aurobindo).

IV. 2. 5. Ṛishi : Vāmadeva. Devatā : Agni.

'O Fire, ever inviolable in this sacrifice and with it is the Cow, the sheep and the Horse; it is like a human friend,[3] and with it, O mighty Lord, are the word and the offspring; it is a long felicity of riches with a wide foundation, and with it is the hall."

(Sri Aurobindo)

IV. 5. 3. Ṛishi : Vāmadeva. Devatā : Vaiśvānara.

"In his two-fold mass[4] may the puissant Bull with his thousandfold seed, with his keen blaze discovering the great Possession, the deeply hidden seat of the Cow, declare to me that Mind of wisdom."

(Sri Aurobindo)

IV. 5. 9. Ṛishi : Vāmadeva. Devatā : Agni.

"This which is that great front of the Great Ones to which as its Supreme place adheres the shining Cow, he came to know flaming in the place of the Truth, hastening in its speed in the secrecy.[5]

(Sri Aurobindo.)

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1. Held in their thought.
2. or, names.
3. or, is a comrade with whom are the gods. (IV. 2. 5).
4. or, Mass. (IV. 5. 3).
5. Or, cave.

IV. 5. 10. Ṛishi : Vāmadeva. Devetā : Agni.

"Now shining in union with the two Parents, close to him, he perceived the beautiful and sacred abode of the dappled Cow. There was the tongue of the Bull of flame intent on its action; it was near the Cow of Light, in the Supreme plane of the mother.

IV. 41. 5. Ṛishi : Vāmadeva. Devatā : Indra–Varuṇa

O Indra and Varuṇa, you two, may you become the inspirers of this thought, like the Bull of the nourishing milch-Cow; may she give milk to us like the Cow that goes for the grass–a great Ray–Cow that yields milk in a thousand streams.

In this Ṛik the connection between "thought"—'Dhī' and Cow is clearly seen.

IV. 42. 10. Ṛishi : Trasadasyu. Devatā : Indra–Varuṇa.

May we intoxicate the giver of delight by the wealth of delight, the gods by the offerings, the Cows by the grass; that milch–Cow, O Indra and Varuṇa, killers of all, may you hold for us–she not withdrawing the yeild of milk from us."

Note : 1. Sasavāsṁa : Bestowing; enjoing. (M. W.) from √सन् san–to gain, to acquire, to enjoy.

2. "Anapasphuranti" : not withdrawing–or not hesitating. (to give milk).

V. 3. 3. Ṛishi : Vasuśruta Ātreya. Devatā : Agni.

"For the glory of thee, O Rudra, the life–powers make bright thy birth into a richly manifold beauty. When that highest step[1] of Vishnu is founded within, thou guardest by it the secret name of the Ray–Cows." (Sri Aurobindo)

V. 23. 2. Ṛishi : Viśvacharshaṇi. Devatā : Agni

"O forceful Fire, bring that wealth which overcomes armies, for thou art the true, the wonderful, the giver of the plenitude of the Ray–Cows." (Sri Aurobindo)

V. 41. 18. Ṛishi : Atri. Devatā : Viśve Devas.

O ye Gods, ye of shining plenitude, may we enjoy that well-known happy thought of yours and inspiring impulsion;

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1. Or in the Supreme plane of the three.

may she the goddess, Ray-Cow, approach us for (our) happiness hastening with fine gifts and her grace.

Note : Vasavaḥ : who have the Vasu, the shining plenitude.

V. 45. 2. Ṛishi : Sadāpṛiṇa Ātreya Devatā : Viśve Devas.

This Sun extended his glory like that of a beautiful form, the Mother of Ray-Cows, knowing, from the wideness came, rivers dried of their flow and these overflowing (with water), like pillars well-measured, made firm the heaven."

Notes : I. (1) अमतिम् and (2) अमतिम्-two words with different accentuation occur in the Veda and carry two different meanings.

1. Amatim अमतिम् occurs in III. 8. 2 Pāpmamati-Tatpuruṣha
IV. 11. 6. Pāparūpam aśnechham-Hunger, a sinful desire.
III. 53-15 : Ajñānam-Ignorance.
III. 38. 8 : Dīptim : Brillince, Light.

2. अमतिम occurs in—
V. 45. 2 : Rupanāma : Form.
VII. 38. 2 : Rupam-prabhām : Form-beauty. So, here the sense of "beautiful form" is accepted.
II. "Mother of the Ray-Cows"-"Gavām mātā."-Sāyaṇa takes as Ushā-Dawn.
III. Vi+Sāt वि+सात् To give pleasure.
V. 45. 2. The root is √सा To bestow, to grant.
VII. 28. 4. सात् Sāt-Ava Vimochayatu-To release.
Vi+Sāt "Threw freely,-Released on all sides."

Notes : IV. Dhanva Arṇasaḥ धन्व अर्णसः
Dhanva occurs in V. 7. 7. and means "Nirudaka pradeśa"
VI. 12. 5 : "Marubhumim"-dry place and then he adds : "Antariksham"—
"Dhanv" धन्व् : to run, to flow (M. W)
Arṇa : "Wave," flood, stream, foaming, agitated (M. W)

V. 47. 4. Ṛishi : Prati Ratha Ātreya. Devatā : Viśve' Devas.

This sūkta may be taken as a typical one in which the sense of the "gāvah" गावः, its symoblic significance, comes out most clearly. To see how this rik-4th-fits in the whole

Sūkta, the general sense of it is given here with a literal translation of the 4th rik.

Ushā joins heaven; the great Mother is awakened by the daughter (or, the great Mother awakens the daughter,); young thinker, is called to the house of sessions by the Fathers (1). Roads are going all around ("Rays", according to Sāyaṇa) heaven and earth, wide, limitless,–leading to the navel of immortality, unaging in their action (2). Sea is the Bull shining with beautiful sides, the lair of the East the Father has entered; in the midst of heaven the Dappled one (Bull) is placed, all-pervading thunder moves about protecting the two ends of the mid–world–(3),

4th : The four who desire peace (or house), support him and nourish the ten wombs (children) for the movement; his Ray–Cows, Supreme, and of three elements, go round quickly the ends of heaven.

This body, O man, is worth explanation (nivachanam), (knowing), where the Rivers move (but) the waters stand; two others than the Mother, support it, born here and here founded upon common life (5). The actions stretch for us the thought (or, the thoughts stretch for us the actions), the Mothers weave the cloth for the child; in the proximity of the Bull, delighting, the wives move towards us by the path of heaven (6). Let that be, O Mitra and Varuṇa, that, O Agni, for our, health and happiness (our welfare). May thy praise be for us. May we enjoy the high foundation (i. e. firm standing in ground and above) bow to the wide home in heaven (7).

VI. 17. 6. Ṛishi : Bharadvāja Bārhaspatya. Devatā : Indra.

"By thy will, by thy wonderful deeds, thou holdest firmly by thy power the ripe in the unripe Ray–Cows; thou didst lay open the firm doors for the shining Cows; with Āngirasas thou didst speed* upwards the Ray–Cows from the wideness—

This rik has both the words "Usriya" and "gā".

VI. 28. 4. Ṛishi : Bhardvaja Bārhaspatya. Devatā : Cows.

* Or created.

This whole Sūkta VI. 28 is a remarkable example of the double significance used throughout the Veda. The 'Cows' spoken of here could be the ordinary animal but not only the animal.

For, these cows "perish not," (Sāyaṇa, renders–"May they not perish") (3). But they are much more than the animal : In the 5th ṛik the Ṛishi says :–"To me the Ray–Cows are Bhaga, the God of delight, the Ray–Cows are Indra (to me), the Ray–Cows are food for the first Soma moving towards me; these that are Cows (ray–Cows), O men, are Indra, I desire, with my heart and mind, this Indra"–(Ray–Cows) (5).

Cows if they are symbols of Light, Illumination,–Ray of knowlede–can have sense "Indra"; the seer implies that if he desires the Ray–Cows he will attain by them Indra, the Lord of illumined Mind.

The translation of the 4th is as follows :—May the Horse that tears the earth not reach these–Ray–Cows, may not the cutting instruments come near them; of the mortal who sacrifices, the Cows range over wide movement, fearlessly.

VI. 35. 2. Ṛishi: Naraḥ. Devatā : Indra.

When shall it be, O Indra, that I may be able to bring together (for fighting) strong men against strong men, heroes against heroes, when shall I secure victory ? When, O Indra, from among the Ray–Cows shall thou win (for us) the Ray-Cow made of (having) three elements[1]; when give us the Light like that of the Solar world ? [2]

VI. 39. 1. Ṛishi : Bharadvāja Bārhaspatya. Devatā : Indra.

"O God, drink of the well known honey–sweet (wine) Soma, of the delightful poet, of the divine carrier (of offerings)–Agni, of illumined thought; unite, who praises thee, to

1. Tridhātu means triple substance.
2. The Light which has with it the solar world.

the impulsions of him that cleaves to us–impulsions with Ray-Cows in front of them."

VI. 45. 26. Ṛishi : Śaṁyu Bārhaspatya. Devatā : Indra.

Thy friendship, O Indra, is a thing which cannot be destroyed; thou art the Ray-Cow for one who desires the Ray-Cows, and for one who desires the Horse thou becomest the Horse, O Hero !"

VI. 47. 26. Ṛishi : Gargaḥ. Devatā : Ratha[1]

O Lord of the forest,[2] may thou become firm of limbs; our friend, be thou extended with warriors; thou art, (O chariot), firmly tied with the Ray–Cows;[3] make us firm, remaining in thee, may they be victorious over those that should be conquered.

VI. 53. 10. Ṛishi : Bharadvāja Bārhaspatya. Devatā : Pūshan.

(O Pūshan !), give us the thought that gains (wins) for us the Ray–Cows, the Horses, and the plenitudes,–even the thought that procures for us the warrios for our delight.

VI. 56. 3. Ṛishi : Bharadvāja Bārhaspatya. Devatā : Pūshan.

Pūshan, the most excellent among charioteers, moves wholly the golden wheel of the Sun in that spotted Ray-Cow.

VI. 75. 11. Ṛishi : Pāyu Bhāradvāja. Devatā : Ishavaḥ.

This bow holds the arrow with good feathers (wings), her lion-teeth well-tied together by the Ray–Cows fall impelled where men run together and run apart; there (in the battle), may the arrows give us safety.

The idea of manifesting the Ray–Cows that were in the Cave, by the Aṇgirasa and making them ascend and driving Vala,—the coverer,—downward is repeated. (Ref. VIII. 14. 8)

VII. 18. 10. Ṛishi : Vasishṭha. Devatā : Indra.

They who had the dappled Ray–Cows and who were sent hastening down to earth, conscious, approached the friend according to usual practice, like Ray–Cows from the pasture

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1. Ratha, in the symbolic sense is "movement of delight."
2. "Vana" means also "delight" : i. e. "Lord of delight."
3. Ray–Cows–the chariot is made firm with Light,–illumination of knowledge.

without guard, and quickly created unceasing (or million) delights.

Note :—In Ṛik 8. The word "Achetasaḥ" occurs which Sāyaṇa renders "Mandamatayaḥ". In this ṛik the word "Chetasaḥ" is used and Sāyaṇa renders it as "Samhatajanato va."

VII. 36. 1. Ṛishi : Vasishṭha. Devatā : Viśve Devas.

May the inspired hymn come forward from the home of the Truth; the Sun has created by his rays the Ray-Cows; the earth by the mountains (heights) has extended (herself) wide; the Fire is kindled over it as a wide symbol.

VII. 77. 2. Ṛishi : Vasishṭha. Devatā : Ushā.

Facing all, wide-extending, she (Dawn) arose, shining rosy bright, bearing brilliant white apparel, she increases; golden-coloured, of beautiful light, mother of Ray-cows, the leader of days, shines forth.

VIII. 1. 17. Ṛishi : Medhātithi Kāṇva. Devatā : Indra

O sacrificers, do press out the Soma juice with the pressing stones, wash it pure in the waters;–warriors with fragrant clothes like those of the cow-herds* from thc nourishers milk it.

VIII. 4. 18. Ṛishi Devātithi Kāṇva. Devatā : Indra or Pūshan.

O shining One, when will our Ray-Cows graze the grass in the supreme (plane) ? O Immortal, then it will be our permanent wealth (or, delight); O nourisher, become for us our beneficent protector, (and) for the plenitudes become a great giver.

Note :—[1]āghṛiṇe "from Ghṛi" to shine "Prakāśātma"–one who shines.

The Cows grazing the "Yavasam" in the "parā" and then becoming the "permanent" wealth of the sacrificer–how can they be the animals ?

VIII. 5. 6. Ṛishi : Brahmātithi Kāṇwa. Devatā : Aśvins.

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* Warriors fragrant like clothes, desiring the cows.

Gavya : can mean "Cowherd"–or desirous of Cows or one who delighs in the cow.

For the sacrificer who makes his offering to you (two), happy gods, sprinkle with clarities the pasture of the Ray-Cows,–the pasture of permanent wisdom of understanding.

Note : The symbolic sense of "ghṛita" as "Clarities" or clarified understanding, is made almost definite by this Ṛik. Otherwise, sprinkliug the pasture of Cows with butter or "ghṛita" is meaningless.

VIII. 14. 3. Ṛishi : Kāṇvāyanau. Devatā : Indra

Thy nourishing Cow (Dhenu), O Indra, full of happy Truth, milks the Cow and the Horse for the sacrificer who presses out the Soma juice (for thee) desiring to increase them.

Note : One can see the symbolic sense coming to the surface : how can a horse be milked ? and be increased by milking ?

VIII. 14. 8. Ṛishi : Kaṇvāyanau : Devatā : Indra.

The Ray–Cows were made to speed upwards by the Āngirasas, he having manifested them, for, they were concealed in the cave; they (the Āṅgirasas) forced Vala–the Coverer–to go downwards–i. e. they cast him down.

VIII. 93. 17. Ṛishi : Sukaksha : Devatā : Indra.

O thou of many names, praised by many affirmations, come near to us at each Soma-pressing when we are with this thought desiring the Ray–Cow.

(It can also mean : O thou called by many names, praised by many hymns, come to us at each Soma–pressing with thy thought moving among the Ray–Cows).

VIII. 96. 5. Ṛishi : Tirashchī Dyutāna or Māruta, Devatā: Indra

O Indra, when thou holdest the thunderbolt in thy hands, reeling with intoxication (of Soma), to kill the Python-adversary, then the mountains, the Ray–Cows, the inspired hymns approach Indra and praise him exultingly.

VIII. 100. 10. Ṛishi : Nema Bhārgava. Devatā : Vāk.

When the speech of the country expresses things unconscious (unintelligible) she is seated charming to the gods; these

the four ("directions ? Sāyaṇa) milk the strength (from it) like milks–where, indeed, does its supreme portion go ?

VIII. 100. 11. Ṛishi : Nema Bhārgava. Devatā: Vāk.

He gave birth to the Divine Speech, they who see[1], of all forms, give utterance to it; may she, charming, approach us, milking (for us) the impulsion, the strength, the nourishing Cow, the speech, well-praised by us.

The contrast in the 10th and the 11th rik is between "Rāshtrī Vāk" and "Devī Vāk." The former pleases the Gods, the latter is prayed for by men, because it is like a Cow that milks all kinds of plenitude for men. This sense seems supported by the content of the Rik that follows (Rik. 12) in which the sacrificer and Vishnu cooperate and strangely enough bring to birth Indra. "O Friend Vishnu, ascend upwards illimitably; O heaven, furnish a plane for the hurler of the thunderbolt (for him who hurls the thunderbolt); let us two together kill Vritra–the Coverer, let us lead the rivers; let them, released, move forward for the birth of Indra,"

IX. 6. 6. Ṛishi : Asita : Kāśyapa or Devala. Devatā : Pavamāna Soma.

Unite the juice (of Soma) that rains desires by the Ray–Cows for delight,–for the delight of the gods,–the juice pressed out for the battle."

IX. 26.2. Ṛishi: Idhmavāha Dārḍhachyutaḥ Devatā: Pavamāna-Soma.

To Soma the Ray–Cows offer their praise, the juice with a thousand streams undecaying, radiant, supporting from all sides the heaven,

IX. 33. 4. Ṛishi : Trita. Devatā : Pavamāna Soma.

Three (kinds of) speeches ascend, nourishtng cows low, the yellowish green Soma moves roaring.

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1. Note : or "the animals of all forms"; √पश् : to see, to behold, to perceive: "Paśu" is also an indeclinable meaning : ' See ! behold." It can also mean an "Animal" from Paś, to bind

IX. 42. 1. Ṛishi : Medhyātithi. Devatā : Pavamāna Soma.

This Hari-this Soma-has given rise to the shining realms of Heaven, he has given birth to the Sun in the Waters, he has covered the Cows-the Ray-Cows-and the waters.

IX. 46. 4, Ṛishi ; Ayāsya. Āṇgirasa. Devatā : Pavamāna Soma.

O sacrificants, with strong hands run to me, take hold of the shining white juice, combine this intoxicating juice with the Ray-Cows by stirring.

IX. 49. 2. Ṛishi : Kavir Bhārgavaḥ. Devatā : Pavamāna Soma.

O Soma, flow in thy purifying stream-the stream by which the Ray-Cows belonging to the people may come near our home.

XI. 61. 13 Ṛishi : Amahīyuḥ. Devatā : Pavamāna Soma.

To Soma, shining, well-manifested, active, purified on all sides by the Ray-Cows, bursting, the gods approach.

IX. 68. 9. Ṛishi : Vatsapribhālandana. Devatā Pavamāna Soma

This Soma, from heaven, from the mid-regions reaches everywhere, being purified it settles in the pots; it is rubbed clean and bright by the waters, by Ray-Cows, and by the pressing-stones; purified and pressed the bright juice attains desirable good.

Note : Soma being purified and brightened by the Cows !-

IX. 71. 5. Ṛishi : Rishabha Vaiśvāmitra. Devatā : Pavamāna Soma.

The ten-sisters of the earth impell Soma from all sides (to move) to the neighbourhood of Aditi,-like the fingers the chariots; Soma goes to the vessels, approaches the concealed plane of the Cow (Ray-Cow), then the thinkers give it birth.

IX. 78. 4. Ṛishi : Kavi Bhārgava. Devatā : Pavamāna Soma.

Soma is one who conquers the Ray-Cows, he wins the chariots, gold and even heaven,-he, the conqueror of waters, flows pure, the thousand-conqueror.

IX. 84. 5. Ṛishi : Prajāpaṭirvāchyaḥ. Devatā : Pavamāna Soma.

Him, the increaser of milk, (who increases milk), the Ray-Cows mix with their milk by their thoughts-with Soma who attains heaven; Soma, the conqueror of wealth by the poem,

flows pure–he the sap, effective illumined–the seer, the heavenly delight.

IX. 85. 9. Ṛishi : Vena Bhārgava. Devetā : Pavamāna Soma.

He, the all–seeing Bull, stands above heaven; he, the poet, makes variously bright the realms of Heaven; brilliant (king), he goes roaring beyond the purifying membrane; the strong in Vision milk the nectar of Heaven.

Note : The seer gives us an expression 'milking the nectar' of heaven which shows that there is capacity for a symbolic representation in him.

IX. 96. 19. Ṛishi : Pratardana Daivodāsi. Devatā : Pavamāna Soma.

"Like a hawk, like a kite, he settles on the vessels and upbears it, in his stream of movement. He discovers the Rays, he goes bearing the weapons; a great king, he manifests the status and cleves to the ocean that is the billowing of those waters.' Sri Aurobindo.

IX. 97. 8. Rishi : Uśhanā. Devatā Pavamāna Soma.

This–stream of Soma-has come from the Supreme, from within the mountain it has found the Cows (Ray-Cows) that were somewhere in the wideness; like the lightning thundering in the sky generated by the clouds, this stream of soma flows pure for thee, O Indra.

IX. 97. 22. Ṛishi ; Pratardana–Daivodāsi : Devatā : Soma.

When he fashions speech out of mind seeking delight, as one who upholds in front of the crowd the superior one in speech; then the desiring 'Ray-Cows come to the desirable, happy lord and protector shining in the pot.

IX. 97. 31. Ṛishi, Pratardana Daivodāsi. Devatā; Soma.

Thy honied streams are created when, purified, thou over flowest the woolen sieve; O thou (who art) being purified, thou flowest pure to the home of the Ray–Cows,–when thou art born, thou nourishest the Sun by the Rays.

IX. 109. 17. Ṛishi : Agnayo Dhishṇyāḥ. Devatā. Soma.

He, the strong one, flows, the Bull with a thousand seminal

fluids, being rubbed brignt by waters he is uniting with the Ray-Cows.

X. 67-4. Ṛishi : Ayāsya Āṅgirasaḥ. Devatā : Bṛihaspati.

From two places he-Bṛihaspati-brought upwards the Ray-Cows that were kept hidden down below under the bridge of falsehood. Bṛihaspati, desiring Light in the darkness, made the Ray Cows ascend-thus made manifest the third (place).

In X. 68. 7. the idea of the Radiant Cows themselves breaking out from the mountain like the young of the bird from the eggs shows the Ray-Cows may take birth from the cave of the mountain, the inconscient base of the being, by themselves without any help from outside.

X. 68. 10. Ṛishi : Ayāsya Āṅgirasah. Devatā: Bṛihaspati.

Like forests deprived of their leaves by frost Brihaspati stripped Vala of the Ray-Cows, and achieved the inimitable and unrepeated work of making the Sun and the Moon ascend (rise) at the same time (together).

Note :—The symbolism is clear : the Sun of Divine knowledge and illumination and the Moon of Delight of the senses rising at the same time, is the rare achievement of Bṛihaspati.

WORDS AND FORMATIONS WITH AND FROM "GO"-गो

1. Go + agrāḥ गो + अग्राः	1.90.5 I. 169.8	They in front of whom is the Light.
2. Gorohena गोरोहेण	I. 180.5	By carrying or bearing of the Light.
3. Go + Arṇasaḥ गो + अर्णसः	I. 112.18	Sea of Rays; or, Sea of Light.
4. Praśniguḥ पृश्निगुः	1.112.7	Dappled Cow; i. e. Light of various variegated colours.
5. Gandhārīṇām गन्धारीणाम्	I.126.7	of those that hold the Light.
6. Gavyam Ūrvam गव्यंऊर्वम्	I.72.8	Mass of Ray-Cows; wideness of the Light.
7. Gavām Ūrvam गवां ऊर्वम्	V. 30.4	Wideness of the Ray-Cows.

8. Gavyatā mansā गव्यता मनसा	IV.1.15	Mind seeking the Rays or Ray-Cows.
9. Urvī Gavyūtim उर्वीगव्यूतिम्	V. 66.3	
10. Goḥ Pūrvyam गोः पूर्व्यम्	IV,5.9	Most excellent Ray-Cow.
11. Vasavo Gauryam वसवो गौर्यम्	IV.12.6	Bright Ray-Cow.
12. Goshaṇim Dhiyam गोषणिं धियम्	VI.53.10	The thought that wins the Ray-Cow.
13. Go+Ṛijīkam गो + ऋजीकम्	VII.21.1	Mixed with milk : prepared with milk.
14. Gavyatā Dhiyā गव्यता धिया	VIII.93.18	with a mind seeking the Ray-Cow.
15. Gavyatam गव्यतम्	VIII.2.35	Seeking Ray-Cow.
16. Adhriguḥ अध्रिगुः		(see "word-study")
17. Gavishṭih गविष्टिः	VIII.24.5	Search for the Ray-Cow.
18. Gavyuḥ गव्युः	VII.31.3	Desiring the Ray-Cow.
19. Agorudhāya अगोरुधाय	VIII.24.20	(1) Not driving away the Ray-Cow (m. w.) (2) Not disdaininig praise
20. Gavishe गविषे	VIII.24.20	Desiring the Ray-Cows.
21. Gomatīm गोमतीम्	VIII.24.30	Mind or Thought of the Raw-Cows.
22. Goshā गोषा	IX. 2.10	Giver of the Ray-cows.
23. Gavāśiraḥ गवाशिरः	IX.64.28	Mixed with the Ray-cows or its products.
24. Gonyodhāḥ गोन्योधाः	IX.97.10.	

25. Gandharva गन्धर्व		See "word-study."
26. Gojīrayā गोजीरया	IX.110.3	Stimulated by milk added.
27. Navagvāḥ नवग्वाः		See "word-study"
28. Daśagvāḥ दशग्वाः		See "word-study"

MEANINGS GIVEN BY SĀYAṆA TO "GO"

1. I.33.10	गमनशालीन्युदकानि	"moving waters"
2. I.84.16. III.53.17 IV.23.8	गतिमतोऽश्वान्	"running horses"
3. I.92.1	गमनस्वभावः	That which has the nature of movement.
4. I.93.4	गोरूपम् अन्नम्	"Food in the form of cow"
5. I.137.1 III.55.8 III.30.10 III.55.1 VII.36.1 V.3.3	गोश्रितपयोभिर्भिश्रितम्	"Water"
6. I.137.1 IX.26.2	स्तुतिलक्षणैर्मन्त्रैर्मिश्रिता	Hymn of praise
7. I.163.7	गो–भूमि	Earth
8. I.164.17	गमनशीला आहुति	Offering which is moving
9. I.164.26 I.164.27	धेनुं मेघलक्षणाम्	Cloud
10. I.164.29 III.7.2	मेघनाम वाङ्नाम वा	Cloud or speech.
11. IV.1.16	वाक्	Speech.
V.45.2 V.47.4 VII.1.11	गवां रश्मीनाम्	Rays
12. VI.35.2	गोषु अभिगन्तृषु शत्रुषु	"Enemy"
13. VI.47.24 VII.1.17	गोविकारैः चर्मभिः	Hide or Leather.
14. VI.56.3	गौ आदित्यः	"Sun"

15. VI.75.11 गोरितिज्यानाम् "Cow-String"

16. VIII.1.11 गन्धर्वं गवां रश्मीनां धर्तारं-सूर्यं "Sun".

Admitting "Double meaning" and even "multi-meaning" of some words in the Sanskrit language one has to observe that in a work of fixed form like the Veda even with double meaning the sense made out must be consistent. It cannot be that the Ṛishis employed the same word in so many different senses. If they intended to convey some sense they would see to it that the words used carried only two senses and not sixteen. If they created the hymn under inspiration–and not intellectually–then there is all the more reason to expect cogent meaning of the words that came to them. It is the nature of higher faculties to satisfy completely the requirements of the lower faculties.

MEANING GIVEN BY SĀYAṆA TO WORDS AND FORMATIONS WITH AND FROM "GO"

		Sayana
1. "Go-agraha. गो+अग्राः	1.90.5;I.169.8.	1. गर्जितमुमुदकं वा अग्रे पुरतो यासाम् 2. पश्वग्राणि पशुप्रमुखानि 1. with water or thunder in front. 2. with animals in front.
2. Gorohéṇa गोरोहेण	I.180.5.	1. गोः+ओहेन। गोः स्तुतिरूपाया वाच ओहेन वहनेन-साधनेन 2. गन्त्या उषसो वहनेन
3. Go-arṇasaḥ गो+अर्णसः	I.112.18 II.34.12	गोरूपस्यारणीयस्य धनस्य गच्छ-दुदकेन ज्योतिषा सूर्याख्येन
4. Prishniguḥ पृश्निगुः	I.112.7 VII.18.10	पुरुकुत्सः पृश्निगुः पृश्नयो नाना-वर्णा गावो पृश्निवर्णा गावो यस्य सः
5. Gandhāriṇām गन्धारीणाम्	I,126.7	गन्धारदेशाः तेषां संबन्धिन्यः
6. Gavyam Ūrvam गव्यं ऊर्वम्	I.72.8 IV.2.17 I.150.3	ऊर्वम् ऊर्वी हिंसायाम् गवि भवं गव्यम् महान्तं गोसंघम्-गवां समूहम् इत्यर्थे

10. Gavām Ūrvam V.30.4 गवामवारकम् पर्वतम्
गवां ऊर्वम्

11. Gavyatā Manasā IV.1.15 गा इच्छता मनसा
गव्यता मनसा

12. Urvi Gavyūti V.66.3 प्रभूतां अतिविस्तृतं मार्गमेषे गन्तुं
उर्वीम् गव्यूतिम्

13. Gauḥ Pūrvyam IV.5.0 पूर्वाकालीनं पूरकं वा-गौःअग्निहोत्रादि+
गौः पूर्व्यम् अर्थं सचते

14. Vasavo Gauryam IV.12.6 गौर्यम् गौरीम् गाम्
वसवो गौर्यम् I.84.10 गौरवर्णा गावः

15. Gavyam Chid Ūrvam V.29.12 गोसंबन्धिनं अप्यूर्वं समूहम्
गव्यं चिद् ऊर्वम्

16. Goshaṇim Dhiyam VI.53.10 गवां सनित्रीं धियं बुद्धिम्
गोषणिं धियम्

17. Go-rijikam VII.21 1 गोभिः संस्कृतं गव्येन मिश्रितं
गो+ऋजीकम् III.58.4 गवां पयसा मिश्रितोऽपेतानि मधूनि
VI.23.7 गोविकारदध्यादिभिः संस्कृतं अभिषुतम्

18. Gavyatam VIII.23.5 गा इच्छन्तम्

19. Gavyatāḥ VIII.93.17 गा आत्मनः इच्छन्तः

20. Adhriguḥ. see Adhrigu word-stuies

21. Gavishṭishu VIII.24.5. गवामन्वेषणेषु
गविष्टिषु

22. Gavyuḥ VII.31.3 गोकामः
गव्युः

23. Agorudhāya VIII.24.20 गाः स्तुती रुणद्धि इति गोरुधः न
अगोरुधाय गोरुधोऽगोरुधः तस्मै VII.66.13

24. Gavishe VIII.24.20 गोऽइषे स्तोत्राणीच्छते
गविषे

25. Gomatīm VIII.24.30 एतन्नामिकां नदीम्
गोमतीम्

26. Goshāḥ IX.2.10 गवां दाता
गोषाः

27. Gavashiraḥ IX.64.28 गव्येन पयसा मिश्रिताः
गवाशिरः

28. Gandharvaḥ "see Gandharva" "word studies"
गन्धर्वः

29. Gojīrayā IX.110.3 स्तोतृभ्यो गवां प्रेरकेण स्तोतृणां प्रेरित-
गोजीरया पशुकेन

CHAPTER VII

URVAS'I IN THE RIG-VEDA

Urvaśī is connected with Svargaloka in the popular imagination. She is one of the many Apsaras that dance in the Court of Indra, the Lord of Heaven. So much has been written not only in the Purāṇas about her but even in literature that one hardly notices the fact of her Vedic origin. Kalidāsa speaks of her as *sukumāraṁ praharaṇam mahendrasya* "the delicate missile of Indra"—and Tagore has given one of the finest lyrics on Urvaśī as the "Ideal Beauty" in Bengali.

But many legends and gods that figure in the Purāṇas find their origin in the Veda. The legerds connected with the Āṅgirasas, those of Saramā, the Dasyus, the Maruts, Aditi, Rākshasas, Gandharvas, Apsaras, etc. all find their origin in the Veda.

But because the origin of the legend is in the Veda, it does not follow that it has the same significance in the Veda. There are no stories in the Purāṇic sense in the Veda. The hymns only mention the name, but in connection with some action or incident, and so there is much difficulty in ascertaining tneir true significance.

The Brāhmaṇas, Yāska and Sāyaṇa, all have committed the mistake of applying the Purāṇic legends to the Veda. That is to say, they all try to read the developed legend into the original hymns. This is really the reversal of the true process for understanding them. The Vedic hymns must explain the Purāṇic legends and not vice versa.

Veda speaks of many kinds of beings over and above man. It accepts the existence of worlds other than the material earth and of beings on those planes. Thus, we have the gods, the demons, the Rākshasas, the Apsaras, the Gandharvas, etc.

These bright and divine beings as well as the dark and undivine ones act on the human being. Beings of all the worlds have entrance here and act upon man. The struggle between the forces of Light and those of Darkness is spoken of in the Veda and it finds amplification and padding in the later Purāṇas in which plenty of elements of popular imagination are brought into play to make it understood by the ordinary man.

References to Urvaśī in the Ṛig-Veda are as follows : II. 27. 14; IV. 2. 18; V. 41. 19; VII. 33 11. and X. 95, which is the colloquy of Purūravas and Urvaśī.

It is clear from the study of these hymns that the word "Urvaśī" is not used in all contexts to indicate a person of that name. In II.27. 14, the seer prays for *abhayam jyotiḥ* in "Urvaśī." Sāyaṇa himself does not always interpret this word as a proper noun. In IV.2.18 the main deity is Agni, Fire, to whom the Ṛik is addressed. Vāmadeva speaks here of two things : I. herds of the Cows in an opulent place, and 2. birth of the gods. Both these illumine Urvaśī—"the wideness of mortals." In V.41.19 "Urvaśī" occurs in both the lines of the Ṛik. Here she raises the chant and she covers with her light the offering of the sacrifice. There is no idea of the nymph of heaven or even of the water-spirit here.

Urvaśī mentioned here (V.41.19) with *Ilā* and the Rivers must therefore represent a similar psychological function. It is clear also that she is not here the celestial-nymph of the later day Purāṇas. In the Veda we must accept "the psychological sense suggested not only by the context but by etymology." It indicates "wide enjoyment" or "infinite delight." It is when one has found the "fearless Light"—*abhyam jyotiḥ*[1] —that one can have "Urvaśī",[2] the "wide enjoyment." It is when one is settled in Urvaśī (wide enjoyment, above) that one experiences *abhayam jyotiḥ*—"the fearless Light." Beyond

1. अभयं ज्योतिः 2. उर्वशी

the heaven of the Mind—Dyuloka, we find in the Veda several intermediate phanes between Mind and Ṛitam i. e., Supermind There is *Bṛhat Divā*[1]—the "great Heaven" and there are the *Triṇi Rocanā*[2] "the three shining realms." Of all these realms of Svar Indra is the Lord. The "great heaven" has the "wide enjoyment", Urvaśī. This original Vedic symbolism seems to have given rise to the Purānic legend in which Urvaśī figures as a celestial nymph—clearly a power in the hands of Indra. In fact, Kālidāsa speaks of her as *sukumāram praharaṇam* of Mahendra ! But we are here not concerned with the Purāṇic legend.

In all these references the etymological sense उरु+अश् is dominant. उरु *Uru*, wide; and अश् *Aś*—to enjoy. The name so formed can convey "wideness" either of Light or of delight. Urvaśi in these hymns is connected with Light, wideness, speech and illumination.

It is in VII.33 and in X.95 that we find indications of the origin of later day legends. In VII.33 Urvaśī is connected with Vasishṭha and in X.95 with Purūravas.

In VII.33 Urvaśī is the mother of Vasishṭha. He is the *mānasapūtra* of Urvaśī by Mitra and Varuṇa. Vasishṭha with Agastya is born from a pot. It is stated in the hymn that he is *Urvaśyā manaso jātaḥ*—"born from Urvaśīs mind." it is seen here that she is not yet the nymph of indra's heavenly court. Purūravas is not mentioned here. Though Urvaśī is spoken of only in VII.33.11 it is thought advisable to give the gist of the whole Sukta in order to bring out the full significance :

VII.33

Fair (of colour) with their hair-knot tied up on the right side, urging thoughts, they give me joy; I stand up and declare round the sacrificial-seat to warriors (or gods) "do not remove the Vasiṣṭhas away from me," (1). They it was who led indra from afar across the tank (or Bowl) of strong drink, from the

1. बृहत् दिवा 2. त्रीणि रोचना

Soma of Vayat, son of *Pāśadyumna*, Indra chose the Vasishṭhas (2).[1] In the same way, by them they (the people) crossed the river easily; similarly, with their help, they killed division; in the same way, they—the Vasishṭhas, by their hymns made Indra protect *Sudāsa* in *Dāśarājña* (battle), (3). O, men,—(of the Vasishṭha family) by your hymns are the Fathers happy; may you not come to harm the immutable, the imperishable; for, by their hymns that invoke power, it was the Vasishṭhas who held the Force in Indra by their great voice, (4). Thirsty, surrounded, in need of help in the *Dāśarājña* (battle), they (the Vasishṭhas) upheld (us) like the heaven,—it was Vasiṣṭha's hymns that Indra heard (paid attention to) and made for the Tṛitsus that wide, other world (5). The Bharatas were split up on all sides (like) helpless children, bereft like the sticks used for driving the cows,—then, when the Vasishṭhas walked in front of them—(took the lead), the people of the Tritsus flourished (6). It is the Three that make the creative energy in the worlds, Three are the nations that are Aryan in whose front is the Light, three Shining Ones that cleave to the Dawn-the Vasishṭhas know them all (7). Like that of the Sun is their increasing Lustre, their greatness is profound like that of the Ocean, their speed is like that of the wind; your hymns of praise, O Vasishṭhas, are not for another to follow—(i. e. to imitate) (8). They (the Vasishṭhas) alone move freely on the secret tree of the thousand branches (i. e. thc world) by the perceptions of the heart, weaving the cover (or cloth) extended by the Controller, the Vasishṭhas approached the Apsarasas (9). (It is not certain whether the 10th Rik is by indra or by Sons of Vasishṭha—Sāyaṇa)

When Mitra and Varuṇa saw thee bounding forth from the Light that was like lightning, it was thy one (or sole) birth, when Agastya carried to thee the people from all sides (10). Hence, O' Vasishṭha, thou art the son of Mitra and Varuṇa,

---

1. (May you not be harmed by the Immutable and the Imperishable)

born, O, Brahman, from the mind of Urvaśī; a drop emitted, all the gods by the divine hymns held thee in the lotus (11). He, (Vasishṭha), the perceiver knows well the two worlds, he is a thousand-giver, or is himself a gift; having woven the cover (or cloth) extended by the Controller (Yama), Vaśishṭha was born from the Apsara (12). Born in the sacrificial sessions, impelled by prostrations (of surrender), they sprinkled equal fluid in the pot; from the middle rose *māna*,—from there the Rishi that was born was called Vasishṭha (13).

Note : "Paridhim"—Vastram, Paridhīyate, anena janmādi pravāho vivakṣitah; (Ṛik. 9); Paridhirityanena saṁsārapravāho vivakṣitaḥ (Ṛik. 10) (Sāyaṇa)

It is clear from this hymn that Vasishṭha and his Gotra (family people) were men of fair complexion and their Soma-juice had special appeal to Indra. Like Viśvāmitra, the Vasishṭhas also render easy the crossing of the Rivers by men of Sudāsa in the Dāsarājña battle. Vasishṭha seems to have rendered signal service to the Bharatas under Tritsu. The leadership of the Vasishṭhas gave them the wide world and the lost unity. Vasishṭha has the mystical knowledge of the two worlds : he knows the web of birth and death and the tree of life. He approaches the Apsaras for a higher birth, higher than human and physical. Mitra and Varuṇa see him spring forward from Light. This birth of Vasishṭha in Light is his spiritual birth. In this Sūkta there is no direct relation spoken of between Mitra, Varuṇa and Urvaśī. It is inferred and added by later commentators, and has gained currency. This birth in Light, to my mind, is his birth in Urvaśī. The words of the hymn are मनसो जातः—"manaso jātah"—"born from Urvaśī's mind" and later it is mentioned that he had his birth in the Apsarā. These statements put together prove almost conclusively that the plane of Urvaśī is the plane of consciousness in which Light, i. e. Knowledge, is self-existent. That was the inner, spiritual birth of Vasishṭha. In X. 95 also Urvaśī is described as "Shining like Lightning" (X.95.10).

In fact the word "Vaśiṣṭha", like the word "Urvaśī", is not in its origin a proper name. It is formed from the root √Vaś : to shine. The meaning is "most-shining" or "One most Shining".

In II.9.1 where the word 'Vasishṭha' occurs it is an adjective *Adabdha vrata pramati Vasiṣṭha sahasrambharaḥ śucijihvaḥ Agniḥ.*[1] Sāyaṇa explains it as *sarvasya vāsayitṛtamaḥ*[2] "one who shines most or makes all shine." He quotes Aitareya Brāhmaṇa in support: *Agnirvai devānām Vasiṣṭhaḥ*[3] II.38. "Agni is the Vasishṭha, the most full of Light, among the gods."

In IX.2.3 there is a reference to Vasishṭha: *Apo Vasiṣṭhaḥ. Sukratuḥ*[4]. Sāyaṇa says : *Vasatī varirvasiṣṭhaḥ*[5] and adds[6] *ācchādayati*, "Covers." Vasishṭha means "one that covers the waters"—but it can also mean "making the waters full of Light."

In VII.1.8. the Ṛik says:

ā yaste agne idhate anīkaṁ vasiṣṭha śukra dīdivaḥ pāvaka.[6]

Sāyaṇa explains Vasishṭha as *śreṣṭha*[7] the most prominent.

The word "Vasishṭha" occurss in I.112.9 *Vasiṣṭham yābhiḥ ajarau ajinvatam.*[8] In this hymn the Aśvins are supposed to please the Vasiishas. It seems that the reference here is hardly to an individual person—though the context justifies Sāyaṇa's sense.

In X.95,17, the word "Vasishṭha" is used by Purūravas as referring to himself *Upa śikṣāmi urvaśīm vasiṣṭhaḥ.*[9] Sāyaṇa in

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1. अदब्धव्रतप्रमतिः वशिष्ठः सहस्रंभरः शुचिजिह्वः अग्निः ।
2. सर्वस्य वासयितृतमः ।
3. अग्निर्वै देवानां वशिष्ठः ।
4. अपो वशिष्ठः सुक्रतुः : ।
5. वसती वरीर्वसिष्ठः——आच्छादयति ।
6. आ यस्ते अग्ने इधते अनीकं वसिष्ठ शुक्र दीदिवः पावक
7. श्रेष्ठः
8. वसिष्ठ याभिः अजरौ अजिन्वतम् ।
9. उपशिक्षामि उर्वशीम् वसिष्ठः

the commentary says: *Vasiṣṭhah samānānām madhye atiśayena* vāsayitā[1] "Most shining among his equals".

The entire VII Maṇḍala belongs to Vasishṭha, and so we find large number of references indicating the person of that name. There too a Sūkta brings out Vasishṭha's individuality carrying the stamp of his inner experience, his knowledge and his innate Light. This in itself serves as a justification for the name.

This Sūkta, VII.33. does not establish Urvaśī in the sense in which we find her in the Purāṇas. She is certainiy an Apsarā here by implication, a being of Light, of an order superior to humanity, capable of concealing her original form and assuming human body. She is not the heavenly nymph of the Court of Indra here.

Vasishṭha is the man of knowledge, wise, having knowledge of the two worlds, thoroughly at home in the thousand-branched tree of Life, born from Light, capable of taking birth consciously and according to his will.

X.95. Colloquy of Purūravas and Urvaśī.

There is no indication in the Ṛiks except indirect hints about the person who is supposed to utter the hymns. Presumably, the first is by Purūravas, who is mentionened as *rājā* of her body (X·95.5). The second Ṛik is Urvaśī's reply to him. The third may be ascribed to Purūravas. The fourth and the fifth are Urvaśi's words. The sixth is Purūravas' speech, while seventh may be by Urvaśī or by any one else. The seventh, eighth and ninth are rather impersonal. The tenth seems to belong to Purūravas, The eleventh is Urvaśī's reply. The twelfth again is Purūravas and thirteenth is Urvaśī's, The fourteenth is by Purūravas. The fifteenth and ·sixteenth are Urvaśī's words, while seventeenth is spoken by Purūravas. The eighteenth is impersonal, though one may accept that it may have been spoken by Urvaśī.

1. वसिष्ठः समानानां मध्ये अतिशयेन वासयिता

(Translation is given without the person)

1. O Spouse, stay by your mind, O cruel one; let us indeed mutually exchange words, (for) these our thoughts unuttered make not for delight, nor in the more distant days give joy.[1]

2. What shall we do with this speech ? I have stepped beyond thee like the first of the Dawns, O Purūravas; return (once more) to thy dwelling. I am difficult to attain like the breeze.[2]

3. The arrow of the quiver shoots not for victory (or glory), he who is impetuous does not (now) acquire cows or hundreds (of wealth), in the un-heroic will there is no splendour; the great warriors—(they who shake the field)—are not conscious in their heart of the sorcery.[3]

Note : *"Ramhi" is "running", "flowing," "hastening,"—indicates speed and eagerness. Sāyaṇa takes Māyu in the sense of* सिंहनाद,—*"the roaring of a lion," or "battle-cry." But Monier Williams gives the sense of Māyu as "witchcraft", black magic, "sorcery." Dhunayaḥ means "roars", it means flowing noisily, boisterous.*

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1. ह ये, O; जाये spouse; मनसा, by the mind; तिष्ठ stay; घोरे, O' cruel one; वचांसि, words; मिश्रा, together; mutual; कृणवावहै, let us make; नु indeed; न, not; नौ, ours; मंत्रः, thoughts; अनुदितासः unuttered; एते, these; मयः delight; करन् make; परतरे in the more distant; चन, delight; अह्न्, in the day:

2. किं, what; एता, with this; वाचा, by words or speech; कृणवा, shall do; तव, thee; अहं, I; प्र, forward; or above; अक्रमिषं I have stepped; उषसाम्, of the Dawns; अग्रिया, foremost; इव, like.

3. इषः arrow; न, not; श्रिये for the glory or victory; इषुधेः, of the quiver; असना, for throwing; गोषा, न, acquiring cows; शतसाः acquiring a hundred; न, no; रंहि, one who is impetuous; अवीरे, in the unheroic: क्रतौ in the will; वि, more, specially; विद्युतन् shone brightly, न, not; उरौ, in the heart; न, not; मायुं sorcery, witchcraft; चिन्तयंत they know; धुनयः they who make tremble.

4. She gives (holds) plenitude and delight to the father-in-law, O Dawn, if she (or he) desires from the neighbour (then) she pervades the house in which, being loved, she is pierced by the reed,[1]

What Purūravas wants to say is that his arrows no more fly and no more he acquires or cares for wealth. His will has become unheroic and so lost all its brightness. Even great warriors like him are not conscious of the sorcery, Māyu, that is working in their hearts.

Not : Father-in-law here refers to the birth of Purūrvas in X. 95·9. The real parents are the gods and goddesses who came iogether at the ttme when Purūrvas was being born. Urvaśī, the power of Light, holds the plenitudes for the God who gave birth to Purūrvas "for great delight" and "for killing the Dasyus." महे···रणाय···दस्युहत्याय देवा (अवर्धयन्), X. 95. 7.

चाकन्, *from* कन्,—*to be satisfied. To accept with satisfaction*

5. Thrice in the day didst thou strike me with the reed, and also thou hast filled me, undesiring intercourse; O Purūraves, following thy will have I come; O hero, thou wert that king of my body.[2]

6. She who is growing bright, in a series, she joined (to me) in happy affection, she who is mirrored (as) in a lake* all stung together used to move;—they (now), brilliant rosy,

1. सा, she; वसु, plenitude; दधती, gives, or holds; श्वशुराय, to the father-in-law; वयः, enjoyment, or substance; उषः, O' Dawn; यदि if, in case; वष्टि desires; अंतिगृहात, from the neighbour; अस्तं, home; ननक्षे, pervades; यस्मिन् in which; चाकत्, being satisfied or being pleased; दिवा during day; नक्तं, during night; श्रथिता, struck injured; वैतसेन, by the reed.

2. त्रि, thrice; स्म, in the past; अह्न during the day; मा, *mā* me; श्रथय, thou struck; वैतसेन, by the reed; उत, and, moreover; स्म, in the past; मे, me; अव्यत्य, undesiring intercourse; पृणासि, thou fillest; केतम् can mean desire; will, intention, even intuition. It can be derived from Chit : to be conscious.

* She whose eyes are clear like the lake

anointed, move not, nor do they cry for union like the cows that have become nourishing ones.[1]**

Note : This Ṛik describes the various aspects of Urvaṛi as seen and experienced by purūravas. They have all now ceased to visit him says Purūravas. The word श्रिये, 1. *for joining,* 2. *for refuge and* 3. *for glory—all the three senses are possible.*

7. When this (man) was taking birth, with him were divine Powers (of Fire) and the rivers, exulting in themselves that nourished him, because the gods wanted to nourish thee, O purūravas, for the great delight and for killing the Dasyus.[2]

Note : This Ṛik makes it clear that in the birth of Pururavas superhuman powers had taken part. It is to be noted that the first line is in the impersonal, the second line is adressed to Purūravas but the identity of one who utters this line is not clear. It may be Urvaśī, it may be Indra or any other God. Tradition ascribes this to Urvaśī. This Ṛik shows the connection between the gods, goddesses and humanity and also that in the human birth there can be a divtne purpose. It is this very idea which is seen tn the Gītā in the Viśvarūpa, the Vibhūti, and the Avatāra. Urvaśī implies here perhaps that she was one of the divine powers that came to him at his birth, but as Purūravas

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1. या, she who; सुजूर्णि, glowing bright; श्रेणी, in a series; सुम्ने आहि, who is united in happy mind; हृदेचक्षु, one mirrored in a lake; न, like; ग्रथिनी, knot. tied together; चरण्यु, moving, disposed to move; ता, they अंजय, ointed; अरुणय, rosy "brilliant"; न, not; सस्रु, move; श्रिये, for glory, or for union; गावः, cows; न, like; धेनवः nourishing ones; अनवंत, (they) bellowed, cried.

**They bellow not for glory (union) like the nourishing cows.

2. सं, together with; अस्मिन्, in this; जायमाने, was taking birh; आसत, came (together); ग्ना, Divine Powers or goddess es; उत, and, moreover; ई, this; अवर्धम् nourished; नद्यः, Rivers; स्वगूर्ता, self-exulting; महे, for great; यत्, for' because; त्वा, thee; पुरूरवः O' Purūravas; रणाय, for delight; अवर्धयन्, causes or wanted to nourish; दस्युहत्याय for killing the Dasyus, देवाः, the gods.

did not fulfil the will of the Gods, to manifest "great delight" and "kill the Dasyus," she was compelled to leave him.

8. When these divine Powers have abandoned their garment and the human being by association (or union) stays near them they move away, out of fear of me, as if afraid of enjoyment, or like the horses touching (touched by) the chariots.[1]

Note : The last simile is that of horses who are afraid of the touch of chariot when they are being yoked for the first time. They generally want to run away from the yoke of the chariot. The goddesses also do not want to be yoked to human enjoyment and human responsibilies They came to carry out some purpose of their own, or of the gods.

9. When these immortal Powers the mortal fondles (touches) and does not contact them through two kinds of people—inhabitants of heaven and those of earth,—and by acts of will, then they like aquatic birds reveal not their own bodies, (but act) like horses repeatedly biting in sport.[2]

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1. or, afraid of the protector. भुज्यु Sāyaṇa explains in this rik as "female deer" !—But in I. 112.6 the same भुज्यु—he explains as *sarvasva pālakam* ! Ordinarily, *bhujyu* means "wealthy" rich" i. e., like the wealthy who are afraid of others, but it is derived from the root *bhuj* to enjoy; *bhujyu* : enjoyment : सचा, in association, union, in the presence; यत्, when; आसु, these (goddesses); जहतीषु, abandoning; अत्कम्, garment; अमानुषीषु superhuman beings; मानुषः, human being; निसेवे, dwells near; अप, away (moving); स्म, in the past, मत्, from me; तरसती, fearing, afraid; न, as if; भुज्यु, of enjoyment ताः, they; अत्रसन्, being afraid; रथस्पृशा, touching the chariot; न, like, as if; अश्वाः, horses.

2. यत्, when; आसु, these Powers; अमृतासु Immortal; निस्पृक्, fondles; सं, together; क्षोणिभिः, by the two kinds of peop:es—of heaven and of earth; क्रतुभिः, by wills, (Sāyaṇa renders "by sacrifices") न, not; (सं) पृङ्क्ते, contacts' touches; ता, they; आतयः, aquatic birds; न, not तन्वः, bodies; शुभत, reveal, maisfest; स्वाः, their own; अश्वासः, horses; न, *na* like; क्रीळय, in sport दंदशना, frequently biting.

10. She (who) like lightning shone while descending, who fulfilled my changing objects of desires, a well-born active fighter to whom is born—may, Urvaśī, attain long life (on earth).[1]

Note : The significance of this Ṛik bears relation to that of the previous one in which it is stated that the goddesses and other divine Powers conceal their forms from man. Purūravas seems to convey that Urvaśī was not unrevealed to him. She descended shining brightly and did fulfil his many desires and even bore him a son. He expects her to live long with him. That this is the import is borne out by the Ṛik that follows.

11. It is true, indeed, that thou hast begotten (a son) for the protection of the earth, O Purūravrs, thou didst place in me that power; I, knowing, did instruct (or correct) thee all the days, (but) thou didst not at all listen to me. Why do you speak like one who has not experienced (or, enjoyed)?[2]

12. When would the son born, knowing, desire the father,

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1. विद्युत्, lightning; न, like; या, she, who; पतंती, descending; दद्यौत, shone; भरती, fulfilling; मे, my; अप्या, floating or desirable; काम्यानि, objects of desire; जनिष्ट, is born,—who gave birth to; अप, active; नर्य, fighter; सुजात, well-born; उर्वशी, Urvashi; प्रतिरत, cross, may she attain; दीर्घं, long; आयुः life:

2. जज्ञिषे, thou hast begotten; इत्था, indeed, certainly; गोपीथाय, for the protection of the earth; हि, only, certainly; दधाथ, thou didst place; तत्, that; पुरुरव—O' Pururavas; मे, in me; ओजः, force, or Power; अशासम्, I did instruct; त्वा, thee; विदुषी, knowing; सस्मिन्, in all; अह्न्, in the days; न, not; मे, me or mine; आ, in any way; अशृणोः, didst hear; किम्, why; अभुक्, one who has not enjoyed; वदासि, speakest.

Sāyaṇa takes abhuk अभुक्—in the sense of one who has not kept his word. "O thou who hast not kept thy promise, why do you speak ?" But we have in no Ṛik seen that Purūravas was asked to give such a promise.

not shedding tears ? Who would separate a couple of one mind, now that the fire shines in the fathers-in-law ?[1]

Note : Here the meaning becomes complicated because of the mixture of images. It is even possible to take this ṛik in the following sense, Purūravas learns from Urvaśī that she would not stay. Purūravas in dejection asks. Would the son want to see the Father, without shedding tears ? This can be taken in this sense also. Has ever a son, born,—desired to see his father without tears ? Pururavas hints that no son wants to see his father—and so I also would not without tears want to see my father,—the Fire. Even if a son was born who might protect the earth, why should a couple, like Pururavas and Urvaśī, completely united in mind, separate because of him ? This is not therefore necessary, especially in the light of the fact that Fire shines in so many parents,—in so many men (who have this Fire).

13. Thee I answer, thee that sheddest forth tears; weep not for the Good (that is) prayed for*; I send thee that which is thine in us (me); return to thy dwelling, O Ignorant one, you will not attain to me (have me),[2]

Note : Urvaśī says to Purūravas here that he should not be sorry for the good that he himself had intended—the fact of having a son. She in fact says she has given him back in the

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1. कदा, when; सूनुः, son; पितर, father; जात, born; इच्छात्, would desire; चक्रन्, making; न, not; अश्रु, tears; वर्तयत्, roll down, or shedding; विजानम्, knowing, (or having the knowledge); कः, who; दंपती, pair, a couple; समनसा, of one mind; वियूयोत्, would separate; अध, now; यत्, that; अग्निः, Fire; श्वशुरेषु, in the fathers-in law; दीदयत्, shines, gives light.

*the good that is meditated upon.

2. प्रति, counter, in answer; ब्रवाणि, I speak; वर्तयते,, rolling; अश्रु, tears; चक्रन्, making; न,—not; क्रंदत, weep; आध्ये, thought, meditated upon; शिवायै, for the good; प्र, forth; तत, that; ते, to thee; हिनवः, I send; यत, that which; ते, thine; अस्मे, in us (i.e., me); परा, return; इहि, go; अस्तं, home; नहि, not; मूर, ignorant; आपः, will attain.

form of the son that which was his. As to winning Urvaśi, she says that he had failed.

14. A real God now should descend, who would not return (to heaven), to reach that Beyond, the Supreme; or, let him (Purūravas) lie in the lap of dissolution, or may the fierce wolves devour him.[1]

Note : Purūravas here speaks out two or three alternatives in case Urvaśī is not attained or reached by him on earth. If a God, a divine Being, descends on earth in order to make possible the march of man to the divine goal, to the Beyond and not return to Heaven, then man can attain Urvaśī in the Supreme plane of consciousness. Or, the human being should lie subject to the determinism of Nature and remain mortal, or he may even be devoured by hostile forcs that are antidivine, the wolves that tear the pilgrim on the Path.

15. O Purūravas, do not kill yourself, do not fall, let not the harmful wolves devour thee; there are, indeed, no feminine friendships,—their hearts are like those of the house-wolves.[2]

Note : In this Ṛik there is a general principle indicated in the form of unreliability of feminine friendships. So, Purūvaras is asked to regard this as an instance not of partnership with a heavenly being but a human relation. Having not been able to keep up the higher relation with the heavenly being he is asked to look at it as an ordinary human relation in which there is always an element of impermanence and even fickleness.

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1. सुदेवः, a real god, or beautiful god; अद्य, now; प्रपतेत, should descend; अनावृत, "not returning"; परावतं, to the Beyond; परमां, to the Supreme! गंतवै, for going; ऊम्, there; अध, or; शयीत, may he lie; निःऋते, of the dissolution; उपस्थे, in the :ap, अधः, or, एनं, him (this one), वृकाः, wolves, रभसासः, fierce, अद्यु, may devour.

2. पुरूरवः, O Purūravas; मा, not; मृथाः, thou die (may); मा, not; तप्तः, fall; मा, not; त्वा, thee; वृकासः, wolves; अशिवासः, injurious; उ, even; क्षन्, devour; न, not; वै, indeed; स्त्रैणानि, feminine; सख्यानि, friendships; संति, are there; सालावृकाणां, of the house-wolves; हृदयानि, hearts; एता, these;

16. When having changed my form, I moved among mortals and lived (among them) four seasons of winter-nights, what I enjoyed was only a spark of Illumination*, once a day,–gratified even by that little (mite) here, I depart.[1]

Note : Urvaśi, an immortal Goddess, here speaks about her experience among mortals during her sojourn on earth. It shows the great value which later Indian tradition came to attach to human birth. She confesses that she had only a spark of Illumination in her daily so called humdrum life ; but it was worth it. She is satisfied with it. There is enough recompense even in ignorance and mortality of man to induce even divine beings to participate in his life.

17. I, foremost among those that shine, would master Urvaśī, travelling through mid-regions, she who measures the Rajas, may one generous of good-deeds stay near thee. return (for) my heart is being consumed.[2]

Note : This is evidently spoken by Purūravas. He resolves to master Urvaśī and pleads that he should be near her, particularly because his heart is afflicted. It is a high human resolve with human demands mixed up with it. The reply in the 18th the last Ṛik, seems impersonal.

18. O Son of Ilā, these gods have spoken to thee thus : "this, thou hast become a kinsman to Death; thy progeny will

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* Or, "I only a drop of clarified butter everyday".

1. यत्, when; विरूपा, have changed form; अचरं, moved; मर्त्येषु, among mortals; अवसं, I stayed; रात्रीः, nights; शरदः, of winter; चतस्रः, four; घृतस्य, of the Illumination; स्तोकम्, little (drop of spark); सकृत्, once; अह्नः, in the day; आश्नां, enjoyed; तात, from that; एव, even; इदं, here I; तातृपाणा, gratified; चरामि, I depart (move);

2. अंतरिक्षप्रां, travelling through mid-renions; रजसः, of the Rajas; विमानीम्, one who measures; उपशिक्षामि, I would master; उर्वशीम्, Urvashi; वसिष्ठः, Vasishtah, most full of light; उप, near; त्वा, thee; राति, giver; सुकृतस्य, of good deeds; तिष्ठात, stay; (may); निवर्तस्व, return; हृदयं, heart; तप्यते, to be consumed; मे, my.

sacrifice to the gods by offerring, (and) thou too, verily, will enjoy delight in that Heaven,[1]

Note : The gods at last seem to decide ihat Purūravas has become a kinsman to Death and so he can have the wide delight in heaven (not on earth); his children may continue the effort of retaining the contact of the gods by the sacrifice.

It is clear that Urvaśī, Vasishṭha and Purūravas are not yet definitely crystallised into human personalities. The origin and etymology of the words shows "Urvaśī" as "wideness of Light" and of Delight", Vasishṭha as the condition of being "most full of Light or knowledge" and Pururavas, the son of man, is "the many voiced human being crying aloud for satisfying his desires." Purūravas is spoken of in these hymns only once as Rājā—a King, and there it is Urvaśī who says "King of my body."

Vaoishṭa, the most shining seer, who had the mystic knowledge of the two worlds and knew the secret of this thousand-branched tree of life, wished to attain a higher than human birth He wanted to be born in the Apsaras. Mitra and Varuṇa saw him born, he became the Mānasaputra—the mental or subtle progeny of Urvaśī, the Apsarā. This part shows also the ancient truth behind the belief in several "births" of man. Physical birth is the first, common and animal birth. The second birth is a soul-birth. Then is the man called Dvija—twice born.

Urvaśī in this Sūkta is a shining heavenly being full of intense Light.

In the colloquy of Purūravas and Urvaśī there is open mention of Urvaśī leaving Purūravas, and the latter insisting on her remaining with him. She complavins of being subjected to human

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1. इति, thus, this; त्वा, thee; देवा, gods; इमे, these; आहुः, have spoken; ऐल, O son of Ilā; यथा, that; इं, this; एतत्, this, thou; भवसि, thou becomest; मृत्युबंधुः, a kinsman of Death; प्रजा, progeny; ते, thine; देवान्, to the gods; हविषा, by the offerings; यजाति, will sacrifice; स्वर्गे, in heaven; ऊं, that; त्वम्, thou; अपि, even; मादयासे, will enjoy.

impulses though she implies that she came among the mortals, and particularly to Purūravas, because the goddesses and gods wanted him to be nourished so as to secure through him the destruction of the Dasyus, the anti-divine powers and the creation of great Delight, Urvaśī came down following Purūravas' will to make possible the creation of this great Delight. We must note that this "great Delight" is something different from the ordinary human pleasure.

But Purūrvas evidently seems to have failed to notice the higher origin of Urvaśī who had taken up the human form leaving aside her original divine one. He does not realise that these divine powers do not relish gross human pleasures, they fight shy of them. The 9th ṛik lays down that the proper way of contacting these divine powers is by sacrifice and mutual conscious interchange between the human and the divine. The divine Powers do not reveal their bodies to the ordinary consciousness of man.

Purūravas tries to argue that Urvaśī had revealed her form to him and even given him a son. Urvaśī makes a very emphatic reply pointing out that the Son would carry out the original purpose of the gods by protecting the earth from the Dasyus. As for the rest she accuses him of not listening to her instructions. She persuades him to accept her decision of departure by saying that she had given back to him what he had given her—in the form of the son. As winning her he had entirely failed. Purūravas then is dejected and Urvaśī tries to soothe him by charging all women with fickleness. She even expresses what great satisfaction she derived by the spark of Illumination in her daily life among the mortals. The conditions of retaining Urvaśī are not known to Purūravas. Human feelings, cravings and even emotional suffering would not secure Urvaśī for the mortal. The condition hinted in the last Ṛik is that Purūravas should cease to be subject to mortal consciousness. So long as he is in that ignorant condition he can only have joy in heaven after leaving the body. If a man can outgrow his mortal consciousness and cease to be a "kinsman of Death" then he can retain Urvaśī with her, wide

immortal delight. The relation of mortal consciousness with this wide, immortal Bliss can only be temporary. Man cannot expect the divine Bliss to compromise with the baser elements of human nature. He has to rise to the height of the higher divine Bliss by purifying his nature; then only can he expect the Divine Bliss, and infinite Light, Urvaśī,—to descend and stay with the mortal. The conditions of success in this are that the gods and goddesses that are born with mortals should dominate the life of the human being. In many places the Veda speaks of the Divine Births—births of the gods in man, e. g., 'Ayam evaya janmane' stomo akari'. This colloquy illustrates the vedic truth of the birth of the gods in man and man's need of transforming his nature by his own aspiraiion und by the help of the divine beings. Then would human life manifest its highest possibility, a divine perfection. The Vedic age found it not possible to bring about such a change. For it, the human remains the kinsman of Death. It may be that the ages that have followed may find it possible to bring about such a consummation.

APPENDIX

Word-studies in connection with "Urvaśī."

In order to ascertain the meaning of words the most reliable source is the internal evidence of the Ṛiks themselves supported, where necessary, by the study of the same word in other Ṛiks.

URVAŚĪ : (ऊर्वशी) The Brāhmaṇas, the Nirukta and Sāyaṇa give us the traditional sense and it deserves to be weighed at its proper value. It has been made clear also in the preceding chapters that the method adopted by Sāyaṇa—or for that matter Yāska–is not correct. For, they apply the Purāṇic legends, evolved at a later date, to explain the reference in the Ṛiks of the Veda. It is the Veda that must explain the Purāṇas and not vice versa. For example, all the derivations of Urvaśī which Yāska gives are evidently arrived

at in the light of the later legends. He derives Urvaśī as follows :

i. उर्वभ्यश्नुते इति उर्वशी । उरु महद् यशोभिव्याप्नोति इति ।

ii. ऊरुभ्यां मैथुने धर्मे पुरुषमश्नुते व्याप्नोति इति उर्वशी ।

iii. उरुर्महान् अस्या वशः कामः सेयमुर्वशी । (निरुक्त)

I have already indicated that the Ṛik II. 27. 14, speaks of उर्वश्यामभयं ज्योतिः[1] which is resolved in the "padapāṭha" into उरु अश्याम् which clearly shows that उर्वशी Urvashi, is derived from उरु+अश् = Uru+aś where उरु = Uru—is definitely "wide" (and not thighs) because the seer speaks of अभयं ज्योतिः "Abhayam Jyoti," "the Light fearless,".

In IV. 2. 18, the second line has "Urvaśī", but it cannot be taken in the sense suggested by Yāska's Nirukta,

आ यूथेव क्षुमति पश्वो अख्यदेवानां यज्जनिमान्त्युग्र ।
मर्तानां चिदुर्वशीरकृप्रन्वृधे चिदर्य उपरस्य आयोः ॥

Here कृपु Kṛipu, सामर्थ्ये Sāmarthye also means to shine, to illumine, "They both illumined the wideness of mortals"–So, also in V. 41. 19 'Urvaśī' occurs in both the lines :

अमि मनः इळा यूथस्य माता स्मत् नदीभिः उर्वशी वा गृणातु ।
उर्वशी वा बृहत् दिवा गृणाना अभि ऊर्वाना प्रभृथस्य आयोः ॥

Here Sāyaṇa says उर्वशी माध्यमिका वाक् Mādhyamikā Vāk and not the heavenly mymph.

Even in VII. 33, where there is clear suggestion of Urvaśī as "Vidyuto Jyoti"—(VII. 33. 10) though her name is not mentioned except in VII. 33. 11, Vasiśha is a "Mānasa Putra" of Urvaśī by Mitra and Varuṇa—"Urvaśyā manasodhijātaḥ".

1. अदिते मित्र वरुणोत मृळ यद्वो वयं चकृमा कच्चिदागः ।
उर्वश्यामभयं ज्योतिरिन्द्र मा नो दीर्घा अभिनशन्तमिस्राः ॥ II. 27. 14.

O' Aditi, O Mitra and Varuṇa, be propitious, even though we might have committed (or might commit) some fault towards you ; O Indra, may we enjoy widely (enjoy wideness of) the fearless Light. Let not, the dark Nights overtake us."

(II. 27. 14)

Here also there is no justification of Yāska's derivation of the word.

In X. 95 the word Urvaśī occurs only twice in 18 Ṛiks,—in the 10th and the 17th.

2. (अप्सरा) *APSARĀ :* Another word used in this connection is Apsarā or Apsaras. Nirukta is prolifice in its suggestion about the derivation, but is neither exact nor always convincing.

i. अप्सारिणी भवति—अपः प्रतिनित्यमेव सरति तस्मादप्सरा ।

ii. अप्स इत्येतद् रूपनाम । प्सातेः भक्षणार्थस्य अप्सानीयं अदनीयं भवति तत् ।

iii. स्पष्टदर्शनाय इति शाकपूणिः ।

So,—feminine beings that move in the waters and also in the clouds, for, that also is pure water, are Apsaras.

Yāska's first meaning–"Apsaras as beings moving in waters"–is supported by such Ṛik as IX. 78.3. समुद्रिया अप्सरसो मनीषिणमासीना अंतरभि सोममक्षरन् ।

Vasishṭha (VII. 33. 9) approaches the Apsaras for another birth than the human and physical. Vasishṭha, it seems, wants to be born again in the Light and that is in the Apsaras by his knowledge of the two worlds,—the lower and ignorant i. e. human, and higher, full of knowledge and divine. So that Apsaras may not be always of the waters—though they are supposed to have the power to enter into waters and disappear in the sky. They can change form and they can enter into communication with earth and men. In X. 95. 9, there is clear mention about the Apsaras being like the aquatic birds capable of concealing their forms from men.

The connection between Apsaras and Vena, the god of delight, is described in X. 123. 5.

अप्सरा जारमुपसिस्मियाणा योषा बिभर्ति परमे व्योमन् ।
चरत्प्रियस्य योनिषु प्रियः सन्त्सीदत्पक्षे हिरण्यये स वेनः ॥

"They who move in waters–the Apsaras–smiling while approaching her paramour support him in the Supreme Ether;

moving in the seat of the beloved, (being) himself loved, he the lord of delight, sits on the golden wing."

Apsa, अप्सः is also considered a likely origin of Apsaras : This word is used in the Veda with various forms of it. Thus in IX. 88. 7 the word सहस्राऽअप्साः "Sahasra Apsāḥ" is used. Sāyaṇa renders it as बहुरूपाः "Bahurūpāḥ" of many forms". Apsa means, "Form."

In IX. 96. 3 प्सरसे "Psarase" is used. Sāyaṇa renders it भक्षणाय "Bhakshaṇāya", "for eating", "for enjoyment."

IX. 104. 5. The word देवप्सराः "Devapsarāḥ"—occurs. प्सर इति रूपनाम। दीप्तरूपः "psara iti rūpa nāma; "Dīptarūpaḥ." There seems to be no difference between अप्स and प्सर।

In IX. 105. 5 the form "देवप्सरतमः Devapsaratamaḥ" is used showing that देवप्सर Devapsara, प्सर psara, अप्स even could be used in the adjectival sense. Sāyaṇa renders it : अतिशयेन दीप्तरूपोपेतः "-atiśayena dīptarūpopetaḥ."

In I. 41. 4 occurs महिप्सरो वरुणस्य mahipsaro Varuṇasya Sāyaṇa comments प्सरो रूपम् "Psaro rūpam."

Again in I. 75. 1, the form देवप्सरतमम् "Devapsarastamam" is used, showing the aejectival nature of the form. He explains it देवानां प्रीणयितृतमं। But the more curious part of the commentary of this Ṛik is Sāyaṇa's derivation of this form. Whereas in X. 105. 5 he explained the same word by अतिशयेन दीप्तरूपोपेतः atiśayena diptarūpopetaḥ, here he says देवप्सरतमः devapsaratamaḥ √स्पृ प्रीतिबलयोः। देवान् स्पृणोति प्रीणयतीति देवप्सरा —devān spṛiṇoti prīṇayatīti devapsarā.

This evidently is suggested by the Purāṇic development of the Apsarasa in which they were regarded as courtezaens of the Court of Indra,—a very enhanced replica of the Court of an earthly king. The root स्पृ Spṛi has not been suggested anywhere in the explanation of Apsarā.

I. 19. 21 The word अप्साम् : apsām, is taken in the sense of water.

In. 100.8 the word अप्संत apsanta, suggesting a verbal form is found. Sāyaṇa renders it as आप्नुवन्ति—Sāyaṇa derives this (आप्लृ व्याप्तौ) "Āpnuvanti"—"they attain". Monier William suggests अप्+स्र् ap+Sṛi as the root of Apsaras. अप्सरस् i. e., "Apsas", "hidden part of the body" (अप्साः apsāḥ : "giving water").

अप्संत–apsanta can also be derived from अपस्–apas–"work".

In I. 127.7 अप्सः, apsaḥ, should really mean "form" or "secret part of the body." But Sāyaṇa following the lead of Yāska renders it as "Teeth."

From these references two meanings are at least clear : Form, beautiful form and fluidity–capacity to change form is implied in the word Apsaras. They are also connected with Light, brilliance.

PURŪRAVAS :

"Purūravas" occurs in I. 31. 4

त्वमग्ने मनवे द्यामवाशयः पुरूरवसे सुकृते सुकृत्तरः ।
धात्रेण यत्पित्रोर्मुच्यसे पर्या त्वा पूर्वमनयन्नापरं पुनः ॥

Here though Sāyaṇa brings in the King Purūravas in his explanation, yet, in the derivation he says : पुरु रौति पुरुरवाः । रु शब्दे । So, the sense is "one who cries much" or "one who shouts many times."–"One who has many desires to be fulfilled and therefore cries aloud for their satisfaction."

Here मनवे– manavé and पुरुरवसे puravasé–can be taken together.

References to Vasishṭha in the Ṛig Veda :

I. 112.9; II. 9.1; VII. 1.8 VII. 9.6 VII. 18.4 VII. 18.21 VII. 22.3 VII. 26.5 VII. 33 VII. 42.6 VII. 59.3 VII. 93.3 VII. 95.6 VII. 73.3 VII. 90.6 VII. 88.1 VII. 88.4 VII. 96.3 VII. 76.7 X. 65.12 X. 95.17 X. 122.8 X. 150.5.

One has to remember that "Vasishṭha" is used as an adjective of Agni and forms such as "Vasishṭhatama" are also used.

CHAPTER VIII

THE SEVEN RIVERS.

"Viśvāmitra and the Rivers" III.33, has been commented upon by Yāska in the Nirukta (2. 29; 2.25; 9.39). The reader who wants to study the difference in the principle and method of interpretation between the conventional school–and also the western method which mainly follows it and the new line followed by Sri Aurobindo would do well to compare the passage given here and also the passages that follow with the original in the Nirukta and in Sāyaṇa.

The method of Sri Aurobindo is mainly based on the principle of internal evidence of the ṛiks themselves and a comparative study of them to clarify the significance. The second principle is to take the simple straightforward meaning of the word–of course, meaning that would be applicable in the plastic Vedic language–and render the ṛik, for words that occur throughout the Veda to give the same or similar significance and not to depart from the basic sense.

Rivers, waters, oceans (seas) stand for the current of Consciousness—movement of Consciousness. Indra frees the current of Rivers from above the mental plane and the waters of the Rivers of Light flow down into the human Conscionsness. These are the Sarasvatī and other rivers. They carry the human consciousness and overcome it by their speed. Viśvāmitra here prays to the Rivers to allow him "firm standing ground"–"gādham", so that he may be able to "express" (III. 33.5) in speech his delight. The Rivers at first are not willing to afford the firm standing ground nor reduce their speeed. But on further persuasion they bend low "like women desirous of suckling the babe" i. e. they would want to nourish Viśvāmitra. The idea of fording the river, or river presenting an obstacle, is not present here. The Rivers of inspiration

want to nourish and love him; for, they flow seeking expression in man. Viśvāmitra, in fact, states that the Bharatas (children of Bharat) would also be able to stand on the firm ground and allow the river of high knowledge to flow past them and give expression to it in their thoughts and language.

In this connection, I have quoted a Chapter on the "Seven Rivers" by Sri Aurobindo from the same Maṇḍala, but the god of the Sūkta is Agni, so that the Rivers come in indirectly. But it is sufficient to show that the Sacrifice, Fire and Rivers are symbolic.

The Veda speaks constantly of waters or the rivers, especially of the divine waters, ĀPO DEVĪḤ or APO DIVYĀḤ आपो देवीः, अपो दिव्याः and occasionally of the waters which carry in them the light of the luminous solar world or the light of the Sun, SVARVATĪR APAḤ स्वर्वतीः अपः. The passage of the waters effected by the Gods or by man with the aid of the Gods is a constant symbol. The three great conquests to which the human being aspires, which the Gods are in constant battle with the Vṛitras and Paṇis to give to man are the herds, the waters and the Sun or the solar world, GĀḤ, APAḤ, SVAḤ गाः, अपः, स्वः. The question is whether these references are to the rains of heaven, the rivers of Northern India possessed or assailed by the Dravidians, the Vṛitras being sometimes the Dravidians and sometimes their Gods, the herds possessed or robbed from the Aryan settlers by the iddigenous "robbers,"- the Paṇis who hold or steal the herds being again sometimes the Dravidians and sometimes their gods; or is there a deeper, a spiritual meaning ? Is the winning of Svar simply the recovery of the Sun from its shadowing by the storm-clouds or its seizure by eclipse or its concealment by the darkness of Night ? For here at least there can be no withholding of the Sun from the Aryans by human "black-skinned" and 'noseless' enemies. Or does the conquest of Svar mean simply the winning of heaven by sacrifice ? And in either case what is the sense of the curious collacation of cows, waters and the sun or

cows, waters and the sky ? Is it not rather a system of symbolic meanings in which the herds, indicated by the word GĀḤ गाः in the sense both of cows and rays of light, are the illuminations from the higher consciousness which have their origin in the Sun of Light, the Sun of Truth ? Is not Svar itself the world, or plane, of Immortality governed by the Light or Truth of the all-illumining Sun called in Veda the vast Truth, ṚITAM BṚIHAT ऋतम्, बृहत्, and the true Light ? and are not the divine waters, ĀPO DEVĪḤ, or SVARVATĪḤ आपो देवीः, स्वर्वतीः the floods of this higher consciousness pouring on the mortal mind from that plane of Immortality ?

It is, no doubt, easy to point to passages or hymns in which on the surface there seems to be no need of any such interpretation and the Sūkta can be understood as a prayer or praise for the giving of rain or an account of a battle on the rivers of the Punjab. But the Veda cannot be interpreted by separate passages or hymns. If it is to have any coherent or consistent meaning, we must interpret it as a whole. We may escape our difficulties by assigning to SVAR or GĀḤ स्वर, गाः entirely different senses in different passages–just as Sāyaṇa sometimes finds in GĀH गाः the sense of cows, sometimes rays and sometimes, with an admirable lightheartedness, compels it to mean "waters."[1] But such a system of interpretation is not rational merely because it leads to a "rationalistic" or "common-sense" result. It rather flouts both reason and common sense. We can indeed arrive by it at any result we please, but no reasonable and unbiassed mind can feel convinced that that result was the original sense of the Vedic hymns.

But if we abopt a more consistent method, insuperable difficulties oppose themselves to the purely material sense. We have for instance a hymn (VII.49) of Vasishtha to the divine waters, ĀPO DEVĪḤ, APO DIVYĀḤ आपो देवीः, अपो दिव्याः in which

1. So also he interprets the all-important Vedic word 'ṛitam' sometimes as sacrifice, sometimes as truth, sometims as water, and all these different senses in a single hymn of five or six verses !

the second verse runs "The divine waters that flow whether in channels dug or self-born, they whose movements is towards the ocean, pure, purifying,—may those waters foster me." Here, it will be said, the sense is quite clear: it is to material waters, earthly rivers, canals, or, if the word KHANITRIMĀḤ खनित्रिमाः means simply "dug", the wells, – that Vasishṭha addresses his hymn and DIVYĀH दिव्या divine, is only an ornamental eqithet of praise; or even perhaps we may render the verse differently and suppose that three kinds of water are described,—the waters of heaven, that is to say the rain, the water of wells, the water of rivers. But when we study the hymn as a whole this sense can no longer stand, for thus it runs :

"May those divine waters foster me, the eldest (or greatest) of the ocean from the midst of the moving flood that go purifying, not settling down, which Indra of the thunderbolt, the Bull, clove out. The divine waters that flow whether in channels dug or self-born, whose movement is towards the Ocean,- may those divine waters foster me. In the midst of whom King Varuṇa moves looking down on the truth and the falsehood of creatures, they that stream honey and are pure and purifying,- may those divine waters foster me. In whom Varuṇa the king, in whom Soma, in whom all the Gods have the intoxication of the energy, into whom Agni Vaiśvānara has entered, may those divine waters foster me."

It is evident that Vasishṭha is speaking here of the same waters, the same streams that Vāmadeva hymns, the waters that rise from the ocean and flow into the ocean, the honeyed wave that rises upward from the sea, from the flood that is the heart of things, streams of the clarity, GHṚITASYA DHĀRĀḤ. घृतस्य धाराः, They are the floods of the supreme and universal conscious existence in which Varuṇa moves looking down on the truth and the falsehood of mortals,—a phrase that can apply neither to the descending rains nor to the physical ocean. Varuṇa in the Veda is not an Indian Neptune, neither is he precisely, as the European scholars at first imagined, the Greek Ouranos, the sky. He is the master of an ethereal wideness,

an upper ocean of the vastness of being, of its purity; in that vastness, it is elsewhere said, he has made paths in the pathless Infinite along which Sūrya, the Sun, the Lord of Truth and the Light can move. Thence he looks down on the mingled truth and falsehood of the mortal consciousness. And we have further to note that these divine waters are those which Indra has cloven out and made to flow upon the earth—a description which throughout the Veda is applied to the Seven Rivers.

If there were any doubt whether these waters of Vasishṭha's prayer are the same as the waters of Vāmadeva's great hymn, MADHUMĀN ŪRMIḤ, GHṚITASYA DHĀRĀḤ, मधुमान् ऊर्मिः घृतस्य धाराः it is entirely removed by another Sūkta of the same Vasishṭha, VII.47. In the forty-ninth hymn he refers briefly to the divine waters as honey-streaming, MADHUŚCHUTAḤ मधुश्चुतः and speaks of the Gods enjoying in them the intoxication of the energy, ŪRJAM MADANTI, ऊर्जं मदन्तिः from this we can gather that the honey or sweetness in MADHU, the Soma, the wine of the ānanda, of which the Gods have the ecstasy. But in the forty-seventh hymn he makes his meaning unmistakably clear.

"O Waters, that supreme wave of yours, the drink of Indra, which the seekers of the Godhead have made for themselves, that pure, inviolate, clarity-streaming, most honeyed GHṚITAPRUSHAṂ MADHUMATTAMAM घृतप्रुषं मधुमत्तमम् wave of you may we today enjoy. O Waters, may the son of the Waters (Agni), he of the swift rushings, foster that most honeyed wave of you; that wave of yours, in which Indra with the Vasus is intoxicated with ecstasy, may we who seek the Godhead taste today. Strained through the hundred purifiers, ecstatic by their self-nature, they are divine and move to the goal of the movement of the Gods (the supreme ocean); they limit not the working of Indra : offer to the rivers a food of oblation full of the clarity (GHṚITAVAT घृतवत्). May the rivers which the sun has formed by his rays, from whom Indra

clove out a moving wave, establish for us ever by states of felicity."

Here we have Vāmadeva's MADHUMĀN ŪRMIḤ मधुमान् ऊर्मिः, the sweet intoxicating wave, and it is plainly said that this honey, this sweetness is the Soma. the drink of Indra, That is further made clear by the epithet ŚATAPAVITRĀḤ शतपवित्राः, which can only refer in the Vedic language to the Soma; and let us note that it is an epithet of the rivers themselves and that the honeyed wave is brought flowing from them by Indra, its passage being cloven out on the mountains by the thunderbolt that slew Vṛitra. Again it is made clear that these Waters are Seven Rivers released by Indra from the hold of Vṛitra, the Besieger, the Coverer and sent flowing down upon the earth.

What can these rivers be whose wave is full of Soma wine, full of the GHṚITA घृत, full of ŪRJ ऊर्ज् the energy ? What are these waters that flow to the goal of the god's movement, that establish for man the supreme good ? Not the rivers of the Punjab; no wildest assumption of barbarous confusion or insane incoherence in the mentality of the Vedic Ṛishis can induce us to put such a construction upon such expressions. Obviously these are the Waters of the Truth and the Bliss that flow from the supreme ocean. These Rivers flow not upon earth, but in Heaven; they are prevented by Vṛitra, the Besieger, the Coverer, from flowing down upon the earth-consciousness in which we mortals live till Indra, the God-Mind, smites the Coverer with his flashing lightnings and cuts out a passage on the summits of that earth-consciousness down which they can flow. Such is the only rational, coherent and sensible explanation of the thought and language of the Vedic sages. For the rest, Vasishṭha makes it clear enongh to us; for he says that these are the waters which Sūrya has formed by his rays and which, unlike earthly movements, do not limit or diminish the workings of Indra, the supreme Mind. They are, in other words, the waters of the Vast Truth, ṚITAM BṚIHAT ऋतम् बृहत् and, as we have always seen that this Truth creates the Bliss, so here we find

that these waters of the Truth, ṚITASYA DHĀRĀḤ, ऋतस्य धाराः as they are plainly called in other hymns (e.g. V. 12.2 "O perceiver of the Truth, perceive the Truth alone, cleave out many streams of the Truth), establish for men the supreme good and the supreme good* is the felicity, the bliss of the divine existence.

Still, neither in these hymns nor in Vāmadeva's is there an express mention of the Seven Rivers. We will turn therefore to the first hymn of Viśvāmitra, his hymn to Agni, from its second to its fourteenth verse. The passage is a long one, but it is sufficiently important to cite and translate in full.

2. Prāñcham yajñam chakṛima vardhatām gīḥ,
samidbhir agnim namasā duvasyan;
Divaḥ śaśāsur vidathā kavīnām,
gṛitsāya chit tavase gātum īshūḥ.
प्राञ्चं यज्ञं चक्रम वर्धतां गीः
समिद्भिरग्निं नमसा दुवस्यन्।
दिवः शशासुर्विदथा कवीनां
गृत्साय चित् तवसे गातुमीषुः ॥ २ ॥

3. Mayo dadhe medhiraḥ pūtadakṣho,
divah subandhur janushā pṛithivyāḥ;
Avindan nu darśatam apsvantar,
devāso agnim apasi svasṛṇām.
मयो दधे मेधिरः पूतदक्षो
दिवः सुबन्धुर्जनुषा पृथिव्याः
अविन्दन्नु दर्शतमप्स्वन्त—
र्देवासो अग्निमपसि स्वसॄणाम् ॥ ३ ॥

4. Avardhayatsubhagam sapta yahvīḥ,
śvetam jajñānam arusham mahitvā;
Śiśum na jātam abhyārur aśvā,
devāso agnim janiman vapushyan.
अवर्धयन् त्सुभगं सप्त यह्वीः
श्वेतं जज्ञानमरुषं महित्वा।

*The word indeed is usually understood as "felicity".

शिशुं न जातमभ्यारुरश्वा
देवासो अग्निं जनिमन् वपुष्यन् ॥ ४ ॥

5. Śukrebhir aṅgai raja ātatanvān,
Kratum punānaḥ kavibhiḥ pavitraiḥ,
Śochirvasānaḥ pary āyur apām,
Śrīyo mimīte brihatīr anūnāḥ.
शुक्रेभिरङ्गै रज आततन्वान्
क्रतुं पुनानः कविभिः पवित्रैः ।
शोचिर्वसानः पर्यायुरपां
श्रियो मिमीते बृहतीरनूनाः ॥ ५ ॥

6. Vavrājā sīmanadatir adabdhāḥ,
divo yahvīr avasānā anagnāḥ;
Sanā atra yuvatayaḥ sayonīr,
ekaṃ garbhaṃ dadhire sapta vāṇīḥ.
वव्राजा सीमनदतीरदब्धा
दिवो यह्वीरवसाना अनग्नाः ।
सना अत्र युवतयः सयोनी—
रेकं गर्भं दधिरे सप्त वाणीः ॥ ६ ॥

7. Stīrṇā asya saṃhato viśvarūpā,
ghṛitasya yonau sravathe madhūnām;
Asthur atra dhenavaḥ pinvamānā,
Mahī dasmasya mātarā samīchī
स्तीर्णा अस्य संहतो विश्वरूपा
घृतस्य योनौ स्रवथे मधूनाम् ।
अस्थुरत्र धेनवः पिन्वमाना
मही दस्मस्य मातरा समीची ॥ ७ ॥

8. Babhrāṇaḥ sūno sahasā vyadyaud,
dadhānaḥ śukrā rabhasā vapūṃshi;
Schotanti dhārā madhuno ghṛitasya,
vṛishā yatra vāvṛidhe Kāvyena.
बभ्राणः सूनो सहसा व्यद्यौद्
दधानः शुक्रा रभसा वपूंषि ।
श्चोतन्ति धारा मधुनो घृतस्य
वृषा यत्र वावृधे काव्येन ॥ ८ ॥

9. Pituśchid ūdhar janushā viveda,
vyasya dhāra asṛijad vi dhenāḥ;
Guhā charantam sakhibhiḥ śivebhiṛ,
divo yahvībhir na guhā babhūva.
पितुश्चिदूधर्जनुषा विवेद
व्यस्य धारा असृजद् वि धेनाः।
गुहा चरन्तं सखिभिः शिवेभि—
र्दिवो यह्वीभिर्न गुहा बभूव ॥ ९ ॥

10. Pitus cha garbham janituś cha babhre,
pūrvīr eko adhayat pīpyānāḥ;
Vṛishṇe sapatnī śuchaye sabandhū,
ubhe asmai manushye ni pāhi,
पितुश्च गर्भं जनितुश्च बभ्रे
पूर्वीरेको अधयत् पीप्यानाः।
वृष्णे सपत्नी शुचये सबन्धू
उभे अस्मै मनुष्ये नि पाहि ॥ १० ॥

11. Urau mahān anibādhe vavardhā,
apo agnim yaśasaḥ saṃ hi pūrvīḥ;
Ṛitasya yonāv aśayad damūnā,
Jāmīnām agnir apasi svasṛīṇām.
उरौ महाँ अनिबाधे ववर्धा—
ऽऽपो अग्निं यशसः सं हि पूर्वीः।
ऋतस्य योनावशयद् दमूना
जामीनामग्निरपसि स्वसॄणाम् ॥ ११ ॥

12. Akro na babhriḥ samithe mahīnāṃ,
didṛiksheyaḥ sūnave bhā-ṛijīkaḥ;
Udusriyā janitā yo jajānā,
apāṃ garbho nritamo yahvo agniḥ.
अक्रो न बभ्रिः समिथे महीनां
दिदृक्षेयः सूनवे भाऋजीकः।
उदुस्रिया जनिता यो जनाना—
ऽपां गर्भो नृतमो यह्वो अग्निः ॥ १२ ॥

13. Apāṃ garbhaṃ darśataṃ oshadhīnāṃ,
vanā jajāna subhagā virūpaṃ.

Devāsaś chin manasā saṃ hi jagmuḥ,
panishṭhaṃ jātaṃ tavasaṃ duvasyan.
अपां गर्भं दर्शतमोषधीनां
वना जजान सुभगा विरूपम् ।
देवासश्चिन्मनसा सं हि जग्मुः
पनिष्ठं जातं तवसं दुवस्यन् ॥ १३ ॥

14. Bṛihanta id bhānavo bhā-ṛijīkam,
agniṃ sachanta vidyuto na śukrāḥ;
Guheva vriddham sadasi sve antar,
apāra ūrve amṛitaṃ duhānāḥ.
बृहन्त इद् भानवो भाऋजीक—
मग्निं सचन्त विद्युतो न शुक्राः ।
गुहेव वृद्धं सदसि स्वे अन्त—
रपार ऊर्वे अमृतं दुहानाः ॥ १४ ॥

Whatever may be the meaning of this passage,—and it is absolutely clear that it has a mystic significance and is not mere sacrificial hymn of ritualistic barbarians,–the seven rivers, the waters, the seven sisters cannot here be the seven rivers of the Punjab, the waters in which the gods discovered the visible Agni cannot be terrestrial and material streams; this Agni who increases by knowledge and makes his home and rest in the source of the Truth, of whom Heaven and Earth are the wives and lovers, who is increased by the divine waters in the unobstructed Vast, his own seat, and dwelling in that shoreless infinity yields to the illumined gods the supreme immortality, cannot be the god of physical Fire. In this passage as in so many others the mystical, the spiritual, the psychological character of the burden of the Veda reveals itself not under the surface, not behind a veil of mere ritualism, but openly, insistently,–in a disguise indeed, but a disguise that is transparent, so that the secret truth of the Veda, appears here, like the rivers of Viśvāmitra's hymn, "neither veiled nor naked."

We see that these Waters are the same as those of Vāmadeva's hymn, of Vasishṭha's closely connected with the clarity

and the honey, घृतस्य योनौ स्रवते मधूनाम् श्रोतन्ति धारा मधुनो घृतस्य —GHṚITASYA YONAV ṢSRAVATE MADHŪNĀM, ŚCHOTANTI DHĀRĀ MADHUNO GHṚITASYA; they lead to the Truth, they are themselves the source of the Truth, they flow in the unobstructed and shoreless Vast as well as here upon the earth. They are figured as fostering cows धेनवः अश्वाः (DHENAVAḤ), mares (AŚVĀḤ), they are called सप्तवाणीः SAPTH VĀṆIḤ, the seven words of the creative goddess Vāk–speech, the expressive power of Aditi, of the supreme Prakṛiti, who is spoken of as the Cow just as the Deva or Purusha is described in the Veda, as Vṛishabha or Vṛisha, the Bull. They are therefore the seven trends of all being, the seven streams or currents or forms of movement of the one conscious existence.

We shall find that in the light of the ideas which we have discovered from the very opening of the Veda in Madhuchchhandas' hymns and in the light of the symbolic interpretations which are now becoming clear to us, this passage apparently so figured, mysteriously, enigmatical becomes perfectly straightforward and coherent, as indeed do all the passages of the Veda which seem now almost unintelligble when once their right clue is found. We have only to fix the psychological function of Agni, the priest, the fighter, the worker, the truth–finder, the winner of beatitude for man; and that has already been fixed for us in the first hymn of the Ṛig-Veda by Madhuchchhandas' description of him,– "the will in works of the Seer true and most rich in varied inspiration." Agni is the Deva, the All–Seer, manifested as conscious–force or, as it would be called in modern language, Divine or Cosmic will, first hidden and building up the eternal worlds, then manifest, "born" building up in man the Truth and the Immortality.

Gods and men, says Viśvāmitra in effect, kindle this divine Force by lighting the Fires of the inner sacrifice; they enable it to work by their adoration and submission to it; they ex-

press in Heaven, that is to say, in the pure mentality which is symbolised by Dyaus, the knowings of the Seers, in other words the illuminations of the Truth-consciousness which exceeds Mind; and they do this in order to make a passage for this divine force which in its strength seeking always to find the Word of right self-expression aspires beyond mind. This divine Will carrying in it all the secret of the divine knowledge, KAVIKRATUḤ, कविक्रतुः befriends or builds up the mental and physical consiousness in man, DIVAḤ PṚITHIVYĀḤ, दिवः पृथिव्याः perfects the intellect, purifies the discernment so that they grow to be capable of the "knowings of the seers" and by the super-conscient Truth thus made conscient in us establishes firmly the Beatitude (vs 2–3).

The rest of the passage describes the ascent of this divine conscious-force, Agni, this Immortal in mortals who in the sacrifice takes the place of the ordinary will and knowledge of man, from the mortal and physical consciousness to the immortality of the Truth and the Beatitude. The Vedic Ṛishis speak of five births for man, five worlds of creatures where works are done PAÑCHA JANA, पञ्चजन, PANCHA KṚISHTIḤ पञ्चकृष्टिः, or KSHITIḤ, क्षितिः, Dyaus and Pṛithivī represent the pure Mental and the Physical consciousness; between them is the Antariksha, the intermediate or connecting level of the vital or nervous consciousness. Dyaus and Pṛithivī are Rodasī, our two firmamenta; but these have to be overpassed, for then we find admission to another Heaven than that of the pure Mind,–to the wide, the Vast which is the basis, the foundation BUDHNA बुध्न, of the infinite consciousness, Aditi. This Vast is the Truth which supports the supreme triple world, those highest steps or seats PADĀNI पदानि, SADĀNSI सदांसि, of Agni, of Vishṇu, those supreme Names of the Mother, the Cow, Aditi. The Vast or Truth is declared to be the own or proper seat or home of Agni, SVAṂ DAMAṂ, SVAM SADAH. Agni is described in this hymn ascending from earth to his own seat.

This divine Power is found by the gods visible in the Waters, in the working of the Sisters. These are the sevenfold waters of the Truth, the divine Waters brought down from the heights of our being by Indra. First it is secret in the earth's growths, OSHADHIḤ, ओषधिः the things that hold her heats, and has to be brought out by a sort of force, by a pressure of the two ARAṆIS, अरणी, Earth and Heaven. Therefore it is called child of the earth's growths and the child of the earth and heaven; this immortal Force is produced by man with pain and difficulty from the workings of the pure mind upon the physical being. But in the Divine Waters Agni is found visible and easily born in all his strength and in all his knowledge and in all his enjoyment, entirely white and pure, growing ruddy with his action as he increases (v. 3). From his very birth the Gods give him force and splendour and body; the seven mighty Rivers increase him in his joy; they move about this great newborn Child and labour over him as the Mares, AŚVĀḤ अश्वाः (v. 4).

The rivers, usually named DHENAVAḤ, धेनवः fostering cows, are here described as AŚVĀH, अश्वाः Mares, because while the Cow is the symbol of consciousness in the form of knowledge, the Horse is the symbol of consciousness in the form of Force. AŚVA, अश्व the Horse, is the dynamic force of Life, and the rivers labouring over Agni on the earth become the waters of Life, of the vital dynamics or kinesis, the Prāṇa, which moves and acts and desires and enjoys. Agni himself begins as material heat and power, manifests secondarily as the Horse and then only becomes the heavenly Fire. His first work is to give as the child of the Waters its full form and extension and purity to the middle world, the vital or dynamic plane, RAJA ĀTATANVĀN रज आततन्वान्. He purifies the nervous life in man pervading it with his own pure bright limbs, lifting upward its impulsions and desires, its purified will in works (KRATUM) by the pure powers of the supre-conscient Truth and Wisdom, KAVIBHIḤ PAVITRAIḤ कविभिः पवित्रैः. So he wears his vast glories, no longer

the broken and limited activity of desires and instincts, all about the life of the Waters (vs. 4–5.)

The sevenfold waters thus rise upward and become the pure mental activity, the Mighty Ones of Heaven. They there reveal themselves as the first eternal ever-young Energies, separate streams but one origin–for they have all flowed from the one womb of the supre-conscient Truth—the seven Words or fundamental creative expressions of the divine Mind, SAPTA VĀṆĪḤ सप्त वाणीः This life of the pure mind is not like that of the nervous life which devoure its objects in order to sustain its mortal existence; its waters devour not but they do not fail; they are the eternal Truth robed in a transparent veil of mental forms; therefore, it is said, they are neither clothed nor naked (v. 6).

But this is not the last stage, The Force rises into the womb or birthplace of this mental clarity GHṚITASYA घृतस्य where the Waters flow as streams of the divine sweetness (SRAVATE MADHŪNAM स्रवते मधूनाम्); ıthere the forms it assumes are universal forms, masses of the vast and infinite consciousness. As a result, the fostering Rivers in the lower world are nourished by this descending higher sweetness and the mental and physical consciousness, the two first mothers of the all-effecting will, become in their entire largeness perfectly equal and harmonised by this light of the Truth, through this nourishing by the infinite Bliss. They bear the full force of Agni, the blaze of his ltghtnings, the glory and rapture of his universal forms. For where the Lord, the Male, the Bull of the abundance, is increasd by the wisdom of the super-conscient Trush, there always flow the streams of the clarity and the streams of the bliss (vs.7—8).

The Father of all things is the Lord and Male; he is hidden in the secret source of things, in the super-conscient; Agni, with his companion gods and with the sevenfold Waters enters into the super-conscient without therefore disappearing from our conscient existence, finds the source of the honeyed plenty

of the Father of things and pours them out on our life. He bears and himself becomes the Son, the pure Kumāra, the pure Male, the One, the Soul in man revealed in its universality; the mental and physical consciousness in the human being accept him as their lord and lover; but, though one, he still enjoys the manifold movement of the Rivers, the muttiple cosmic energies (vs. 9–10)

Then we are told expressly that this Infinite into which he has entered and in which he grows, in which the many Waters vtctoriously reaching their goal (YAŚASAH यशसः) increase him, is the unobstructed vast where the Truth is born, the shoreless infinite, his own natural seat in which he now takes up his home. There the seven Rivers, the sisters, work no longer separated though of one origin as on the earth and in the mortal life, but rather as indivisible companions (JĀMĪNĀM APASI SVASṚṆĀM जामीनाम् अपसि स्वसॄणाम्), In that entire meeting of these great ones Agni moves in all things and upbears all things; the rays of his vision are perfectly straight, no longer affected by the lower crookedness; he from whom the radiances of knowledge, the brilliant herds were born, now gives them this high and supreme birth; he turns them into the divine knowledge, the immortal consciousness (vs, 11–12).

This also is his own new and last birth. He who was born as the Son of Force from the growths of earth, he who was born as the child of the Waters, is now born in many forms to the goddess of bliss, she who has the entire felicity, that is to say to the divine conscious beatitude, in the shoreless infinite. The gods or divine powers in man using the mind as an instrument reach him there, unite around him, set him to the great work of the world in this new, mighty and effective birth. They, the outshinings of that vast consciousness, cleave to this divine Force as its bright lightnings and from him in the super-conscient, the shoreless vast, his own home, they draw for man the Immortality.

Such then, profound, coherent, luminous behind the veil of figures is the sense of the Vedic symbol of the Seven Rivers, of

the Waters, of the five worlds, of the birth and ascent of Agni which is also the upward journey of men and the Gods whose image man forms in himself from level to level of the great hill of being (SĀNOḤ SĀNUM सानोः सानुम्) Once we apply it and seize the true sense of the symbol of the Cow and the symbol of the Soma with a just conception of the psychological functions of the Gods, all the apparent incoherences and obscurities and far-fetched chaotlc confusion of these ancient hymns disappears in a moment. Simply, easily, without straining there disengages itself the profound and luminous doctrine of the ancient Mystics, the secret of the Veda.

CHAPTEP IX

SEVEN RIVERS (II)

A monogram on the Seven Rivers by Sri Aurobindo already given almost decides finally the symbolical nature of the Waters, "Apodivyāḥ" अपोदिव्या :—the occean, the Rivers–among which Seven Rivers also are included, the nature of the Solar World, Svar—the world of Light or illumination.

Here some more references to "Sapta Sinphu" सप्तसिंधु are taken up for study. It will be seen that they bear out Sri Aurobindos' interpretation,

It is true that the Seven Rivers that stream in the Punjab are mentioned in the Rig Veda in the Tenth Mandala X. 75. Gangā, Yamunā, Sarasvati, Parushṇi, Asikni, Marudvṛidhā, Vitastā, Ārjiki–But that is one solitary reference in the Rig Veda to all the rivers together.

Apart from it "Saranyu" in III. 32.5, Jāhnavī in III. 58.6, Asiknī in VII. 5.3; Ymunā in VII. 18. 19; Irāvati in VII. 99.3, Gaṅgā, and Yamunā, etc. in X. 145.5 "Vipāśā" in IV. 30.11; and Vipāt, विपाट् and Śatudrī, in III. 31. are mentioned. Of course, Sāyaṇa in many other Ṛiks where "Sapta Sindhu" is used does bring in Gangā and Yamunā, but he is careful to add an alternative also by saying सर्पणशीला आपः वा Sarpaṇa-śīlā āpaḥ vā : "or, moving waters". We have to rememher that the Vedic proper names of rivers, as of persons, often carry a psychological sense and the language of the Veda is such that we have to give full value to this word significance to get the true sense. Thus "Asikni" is derived by Sāyaṇa as असितवर्णा asita Varṇā—"Dark in Colour" VII. 5.3. It can indicate a dark (ignorant) River or movement. It also has a sense of "Young" in opposition to पलिक्नी "Paliknī" which means "Old". "Irāvati" can mean 'one that has the Impulsion"—but Sāyaṇa renders it as "annavatī" "अन्नवती" in VII.

99.3 and brings in Dyāvāpṛithivī द्यावापृथिवी in it without any support from the Ṛik.

According to Western Scholars the Seven Rivers are: 1. Sindhu. 2. Vitastā (Jhelum) 3. Asiknī (Chinab) 4. Irāvatī (Ravi), 5. Vipāśā (Biās), 6. Śutudrī (Satlaj), 7. Sarāsvatī.

These rivers are described as becoming गाधा "Gādhā"—"Shallow" and सुपारा "Supārā"–"easily fordable" (III. 31. 2 & VIII. 96.1). This is attributed to many agencies human and divine–i. e. To Indra, Soma, Agni, Aśvins, to Sage Viśvāmitra, Aṅgirasas, etc.

Even if the Seven Rivsrs are found existing in the Punjab of to-day it would not mean that the symbolical significance of the Seven Rivers is not true or applicable. One of the reasons for this conclusion is that the Seven Rivers are referred to as a class and not individually. In early days of the Vedic life the keeping of the Seven Rivers as a class would not be so easy. Secondly, earthly rivers can hardly perform the functions which these rivers do. Thirdly, the connection of the Gods and heroes with these Sven Rivers shows that it is not a material, outer connection.

Take I. 32.12 of Hiraṇya Stūpa Āṅgirasa to Indra : The second line is :—

अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून्

Ajayaḥ gāḥ ajayaḥ Śūra Somam avā asṛijaḥ Sartave saptasindhūn.

"O Hero ! thou didst conquer the Ray-Cow, thou didst win the Soma, thou didst loose forth to their flowing सर्तवे (Sartave) the Seven Rivers". Sri Aurobindo.

The verb (ava asṛijaḥ अवासृजः) means "created to flow downwards."

I. 71.7. of Parāśara Śāktya to Agni :

अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवत सप्त यह्वीः ।
न जामिमिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥

"All satisfactions cleave to the Fire as the Seven mighty rivers join the Occean. Our growth of being has not been perceived by thy companions, but thou who hast perceived, impart* to the Gods thy knowledge"

In I. 34.8, the hymn invokes Aśvins :

"O Aśvins, with the Rivers, (with) the Seven mothers, you have created the thrice three troughs (cisterns), the offering made in threefold ways"

"The three going over the earth, guard the heaven of the highest plane, that was (is) placed there by days and by nights.

I, 102.2 of Kutsa Āṅgirasa

"Indra's inspiration the Seven Rivers hold"

Asya Śravaḥ nadyaḥ sapta bibhrati :

अस्य श्रवो नद्यः सप्त बिभ्रति

"The Sun and the moon move alternately for establishing (giving) Visible faith in us"

II. 12.2, a hymn to Indra, runs :—

"He who is the Bull with seven rays, the mighty one, who created for flowing downwards the Seven Rivers, the wielder of the thunderbolt who destroyed Ranhiṇa who was ascending heanven he, O Men, is Indra".

Here Indra "Creates" the Seven rivers, does not merely release them from some obstacle in the mountain or the plain.

In the previous Ṛik I. 102.2., the Seven Rivers are said to hold the inspirations from "Indra", Indra, the Lord of the Higher Mind, creates currents of higher mental energies in man. These energies of the higher level of consciousness open the human being to their action—if man aspires for them and thus set him free from the limitations of the mental being. To awaken and make active the highter faculties—i. e. faculties of the consciousness higher than the mind is the goal of evolution, the aim of the Aryan's sacrifice.

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* or, gain for us the knowledge in the Gods.

Sāyaṇa in his commentary only states that Indra : Yadvā Gangādyāḥ sapta mukhyā nadīrsarijat यद्वा गङ्गाद्याः सप्तमुख्या नदीरसृजत् "Indra created Gangā and other seven rivers that are chief."

In the same Hymn II. 12. 3 there is another reference to seven Rivers :

"He who having killed the serpent Destroyer released the seven Rivers, who made to ascend the Ray-Cows held down by Vala (the coverer), he who brought to birth the Fire from within the stone, he who overpowers the strong in battles—he, O men, is Indra." Sāyaṇa as usual says :

Sindhūn syandanaśīlā apo ariṇāt : yadvā Sapta gaṅgā yamunādyā mukhyā nadī ariṇāt. Aśman अश्मन् he renders as Electricity. But the context clearly indicates "Stone". Indra is performing difficult tasks-To *create* Fire out of stone is an achievement, not out of Electricity in which it already exists. One can even see how the language of the Ṛik brings out the subtle distinction between Indra's action and that of Vala, the Rākshasa, Intra makes the Rays (Cows) ascend-i. e. move upwards, while Vala-holds them "down"-in the lower movements of consciousness.

In III. 1. 4 this hymn upto 14th Ṛik is translated by Sri Aurobindo in the preceeding section. In this Sūkta it is absolutely clear that the seven Rivers are not material Streams or Rivers. I only give this Ṛik here so that the reader can see for himself the evidence the language of the Veda itself furnishes for this significance. Translation :—

"The Seven mighty Rivers increased the blissful flame, white in his birth, ruddy glowing in his mightiness : the Mares went up to him as to a new born child, the Gods gave body to Agni in his birth." (Sri Aurobindo).

The Seven mighty rivers "increasing" the flame-indicates that the Agni and the Rivers cannot be material.

As Sri Aurobindo points out Veda is a collection of Hymns of such a uniform expression that it has to be taken as a whole, and not in parts.

Take for instance. III. 1. 6, a Ṛik that follows III. 1. 4.

Translated it runs :—"He moved all round the seven mighty Ones of heaven : undevouring, inviolate, neither were they clothed nor were they naked : here young and eternal in one native home the seven Voices held in their womb the one child." (Sri Aurobindo).

The connection between the "Seven Rivers" and seven Mothers" (सप्तसिन्धवः, सप्तमातरः) and the Sapta Vāṇīḥ सप्त वाणीः Seven Voices, becomes clear as we find the Ṛshi using them symbolically in various contexts under the pressure of poetic inspiration.

III. 33—this Sūkta is said to be a dialogue between Viśvāmitra, the Sage and the Rivers. (For the translation of the whole Sūkta the reader is referred to the story of the Nirukta).

IV. 13.3 Vāmadeva's hymn to Agni runs :

"Him whom, firm in their foundation, never ceasing from their aim they have made for the removing of the darkness, this Sun the Seven mighty brilliant mares bear as the Scouts of the whole world". (Sri Aurobindo).

So many difficulties of interpreting this Hymn would disappear if one could understand that the Seer while apparently invoking Fire in a sacrificial altar is really expressing some inner experience in a mystical or symbolic language. The Fire becomes the Sun–the Flame of aspiration turns into the Lord of Illumination, the Sun of Truth. The Rivers of inspiration become the Mares that bear the Sun, and even when the Sun is late in arriving, they do not work of scouting for him in the world"—they find out where his arrival is most likely, desired or probable and what are the forces that help and what oppose. The Darkness is to be removed and the Rivers do not cease from that aim of theirs. It is the darkness of ignorance.

Take IV. 19.3 of the same Vāmadeva.

"Never content, cleft asunder,[1] with wrong knowledge[2], unknowing[3]. and asleep, lying against (covering) the seven (rivers) the Serpant Coverer without joint Indra cut open.

This hymn clearly indicates the character of the Ahi the Serpent-Coverer and destroyer. All the characteristics are psychological : he is never satisfied, is unconscious–he is Tāmasic and is asleep, he covers the seven Rivers by lying about them. The cutting open of this Ahi would therefore produce the effect of opposite character. i. e. it would bring contentment, knowledge, awakening, free movement (of inspiration).

IV. 28.1. of Vāmadeva to Indra and Soma.

Translation : "With thee as companion, in thy friendship, O Soma. Indra set the Waters flowing for man; he slew the Serpent destroyer; he poured forth the Seven streams, he opened the doors that were sealed" (Sri Aurobindo's *Secret of the Veda*)

It will be seen that the work of setting the waters. flowing is done by many agencies, human and divine, as already mentioned. Here Soma's eompany inspires Indra by the ecstasy of delight that Soma gives, to release the streams of water, the currents of consciousness.

VI. 7.6. of Bhardvāja to Agni Vaiśvānara.

"The heights of heaven were measured into form by the eye of this Universal Force, they were shaped by the intuition of the Immortal. All the worlds are upon his head; the Seven far flowing Rivers climbed from him like branches"

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1. वियतम् Viyatam : can mean also–"stretched or extended"—If taken as an indeclinable. It would mean "alternately"–in alternately "ignorant" and "unconscious"

2. अबुध्यम् "Abudhyam"—"One unknowable—or" one with false knowledge"

3. अबुध्यमानम् "Abudhyamānam" One who does not know"—or One who is not conscious"

The seven rivers climbing from the head of the Vaiśvānara, the Universal Force of Fire, like branches shows that the rivers orginate above on the plane of the Immortals and from there come down and ascend again to their origin.

VII. 66.15 of Vasishṭha to Mitrā-Varuṇa,

"The Lord of head and head of the moving and the unmoving together—the Seven Sisters bear the sun, in the chariot of green horses to all the mid-regions for the right movement."[1]

"Seven Sisters" Sapta Svasāraḥ : सप्त स्वसारः are again the Seven Rivers. Sāyaṇa renders Svasāraḥ स्वसारः as "Self moving" स्वसारोऽन्यनिरपेक्षेण स्वयमेव सरन्त्यः

The Ṛik is an invocation to Mitrā-Varuṇa and the reference here is to the Sun–thus it is easy to see that the Solar Gods were more or less interchangeable, the difference being in the shade of the spiritual function of each.

VIII. 24.27 a Hymn to Indra.

Sāyaṇa has made no contribution to clarify the meaning in his commentary. "Āryāt" he takes as a verb–from Ṛi–ऋ "to move" and "to give". But ऋक्षात् "Ṛikshāt" he renders as "Rākshasāt"–Monier william gives the meaning of Rikshāt as "hurting", "pernicious" "beast". The sense would be more coherent if आर्यात् "Āryāt" is taken as "from the Aryan",

Text :

"Thou who deliverest (us) from the Sin that comes from the Demon (Rākshasa) or from the Aryan man in the seven Rivers,–O thou of many forces, stoop for the killing of the Dāsa, दास the Divider".

The sin or harm can come from the Aryan as well.

VIII. 41.2, a hymn to Varuṇa refers to the "Sindhus" सिन्धवः as सप्तस्वसारः "Sapta Svasāraḥ"

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1. सुविताय Suvitāya–as opposed to दुरिताय Duritāya–the wrong movement.

"He (Varuṇa) who by the lauds of Nābhāka (the killer) ascends (arises) near the rivers, he, the midmost among the seven sisters,–may he destroy all enemies".

VIII. 41.9. A Ṛik to Varuṇa.

"He who stands presiding over the three earths (Earth-planes) with his white (pure) and all-seeing vision, who has thrice extended the higher worlds–, the permanent home (of session) of Varuṇa; he rules over the Seven Rivers–May all the enemies be killed.

Sāyaṇa says : सप्तानाम् = सिन्धूनाम् ।

Varuṇa, the Power of wideness and purity of the "Sat" the being, is here stated to rule the Seven Rivers–as much perhaps as Indra, the Lord of the Higher Mind. Indra also is said to release them and control their course. The Vedic Gods seem to achieve many victories is common.

VIII. 69.12 makes this point clear : It is addressed to Indra but Varuṇa is named in the Ṛik !

"O Varuṇa, a benificent God art thou, thy Seven Rivers flow from thy palale as if a good channel, pipe well perforated".

Sāyaṇa says that the "Palate" is the "Ocean". But the connection between the Seven Rivers and Varuṇa, the lord of purity and wideness, is clear.

In VIII. 96.I. The meaning of the first line is a little obscure and Sāyana as usual is not helpful in meeting the real difficulty. The reference to "Sapta Sindhu" is in the Second line :

The rivers according to Sāyaṇa are : Gangādyāḥ गङ्गाद्याः "Ganges and others"

For Indra the waters stood (or stayed) the Seven mothers; for heroic men (they were) rivers easy of crossing".

The first line refers to the relation of Ushā, the Dawn, and Indra :—

"The Dawns crossed over the course of the night with happy words expressing emotion for sake of Indra.'.

In IX. 66.6, a Hymn to Soma, the contrast between the running of the Seven Streams and the nourishing Cows is seen :—

"Soma, These Seven Rivers flow to thy command, to thee run the Milch-Cows".

IX. 92.4 to Soma.

Text :

"O Soma, thou who art being purified, thine are those thrice eleven Gods all in secret; on the top of the immutable mountain the seven mighty Rivers (Ones) rub thee bright by their ten-natures. (Self-laws)".

According to Sāyaṇa—सप्त यह्वीः, यह्वयो महत्यः, सप्त संख्याका गङ्गाद्या नद्यस्त्वां मृजन्ति मार्जयन्ति Sāyaṇa renders स्वभा as उदकं water, and the दश as दश अङ्गुलयः 'ten fingers'. It refers to the Seven Rivers. Evidently rivers (Seven) rubbing Soma bright does not indicate material rivers.

I end this subject with X. 75., a Sūkta to the Rivers.

X. 75 Ṛshi : Sindhukshita, son of Priyamedha. Devatā : Rivers.

X. 75.1 O waters, the worker in the house of Vivasvān sings your highest glory, ye who moved forward thrice, seven ;-of these that move forward Sindhu by her vigour surpasses (them) all.

Note : The hymn begins with an invocation to Waters and speaks of seven rivers or currents running "thrice" making twentyone in all. So the Rivars though generally regarded as seven corresponding to each plane of being, can be varied in number,-'seven' remaining the constant number on each plane of being-Earth, (Body), the vital being and the Mind-there are seven currents.

X. 75. 2 : Varuṇa (the Lord of wideness and Purity) cleft a path for (thy) swift course, O Sindhu, thou didst run towards plenitudes; thou movest over the (level) earth and over (elevated) peaks; of these moving things (rivers) thou art the front (first) and dost dominate.

X. 75. 3 : Thy sound that ranges over the earth reaches

Heaven, thy infinite might ascends upward by its lustre; as if thunder (forth) from the cloud when Sindhu rushes roaring like a bull.

X. 75. 4 : O Sindhu, to thee,–like fostering cows with milk to the calf, like mothers to the child–roaring. flow (other rivers); then like a fighting king thou leadest (thy flow, i. e. waters) between the two banks, reaching the front of these (rivers) with their swift courses.

X. 75. 5 : O Ganges, Yamunā, O Sarasvati, O Śutudri, Parushṇi with Asikni, Marudvṛridhā, Vitastā with sushamā and Ārjīkīyā take delight in and listen to this my hymn.

75. 6 : Thou, O Sindhu, movest first with Tṛishṭāmā (i. e. one with a rugged home) with Susaru, Rasā, and Śvetī thou with Kubhā, Krumu and Gomatī–thou movest in the same chariot.

X. 75. 7 : Straight in movement, white, shining, Sindhu fills up (and overflows) wide extended regions,–Sindhu unrepressed, most full of movement among things that move, varied in her form like a speckled[1] mare, she is a wonder to see.[2]

X. 75. 8 : (That) Sindhu with beautiful horses, fine chariot, clad in beautiful garments, golden, with perfect works, full of wool, young, of happy disposition–she covers that which abounds in sweetness.

Note : This Sindhu suddenly has ceased to be a river and has become a goddess "with perfect works", "young" and she covers that which abounds in sweetness– (litererally, it means "that which increases the sweetness") This is the current of River from Above which tends to the growth of the Ānanda in the human consciousness.

X, 75.9 : This Sindhu has yoked the horse to her happy chariot;–by that she may give plenitude (to us) in this battle; great is the glory of her that is praised,–the greatness of thls unconquered, exuberant Sindhu, who has won her own glory.

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1. Bright 2. a wonderful beauty to see.

CHAPTER X

YĀSKA, SĀYAṆA AND SRI AUROBOINDO

In order to illustate the methods and bring out the difference involed in the very principle of Vedic interpretation we begin with Sri Aurovindo's interpretation of the "Dialogue between Agastya and Indra". I. 170. 1—Only the first Ṛik is taken as an example,

न नूनमस्ति नो श्वः कस्तद्वेद यदद्भुतम् ।
अन्यस्य चित्तमभि संचरेण्यमुताधीतं विनश्यति ॥

I. Yaska :

Yāskā classifies it as a hymn of complaint or lament.

The comments : अद्यतनं हविर्मम नास्ति ।···अथापि श्वस्तनं भविष्यतीति नोश्वः—श्वस्तने का प्रत्याशा । कस्तद्वेद यदद्भुतं को हि नाम तद्वेद जानाति यदद्भुतमनुत्पन्नं कस्य भवतीति मम वा अन्यस्य वेति । अन्यस्य चित्तमभि संचरेण्यं संचरणशीलमनवस्थितं इत्यभिप्रायः । आधीतम्—अभिप्रेतं सत् मया ममेदमित्येवं तथापि विनश्यति—एवान्यस्मै प्रदीयते । निरुक्त I. 6.

Plainly translated it would be as follows :—

I have no oblation (offered to me) to-day, nor (will there be) any to-morrow; who can know that which has not yet come into being (for,) it is uncertain in the mind of another : even the one that is desired is being lost."

2. Sāyaṇa.

Sāyaṇa also, as usual, takes his stand on tradition. This is how he interprets the ṛik :—

अद्यतनं यदस्ति तन्नूनमद्य नास्ति–तथा श्वोपि नूनं नो । श्वस्तनमपि नैव नास्ति अद्य यथास्मदर्थं निरुप्तमस्यभ्यं नास्ति किल श्वो वाः कथं लप्स्यत इति भावः । यदद्भुतं भावि कार्यं यदस्ति तत्को वेद ।···अभि संचरेण्यं सर्वतः संचार्यन्यस्य चित्तं मानसं जानातीति शेषः । उतापि आधीतमाध्यातं चिंतितमपि न ह्रश्यं किमु सकृत्स्मृतं विनश्यनीति ।

This has practically the same meaning as Yāska's interpretation except for an altenative explanation which accepts the plain sense of the word अद्भुत—"adbhuta"—as "wonderful",

only, he implies that the wonder is the वैपरीत्य—i. e. "the offering intended for one is being given to another".

3. Sri Aurobindo : Now compare Sri Aurdobindo's interpretatative translation of the same. It is simple, direct, clear It clarifies the significance of the Ṛik and sheds quite another light on it. न not; नूनम् now; अस्ति is; न not; श्वः to-morrow; कः who; तत् that: वेद knows; यत् that which; अद्भुम् supreme and wonderful; अन्यस्य of another; चितं consciousness; अभि in; संचरेण्यम् that which has action and motion; उत but; आधितं approached by thought; विनश्यति vanishes.

Translation :

"It is not now, nor is it to-morrow; who knowth that which is supreme and wonderful ? It has motion and action in the conociousness of another, but when it is approached by thought, it vanishes".

Notes : "That unknowable source of things is not to be found in time, It neither is now nor becomes hereafter. It manifests itself by its forms and activities in the counciousness of that which is not itself. But if one tries to approach it and study it in itself, it disappears from the thought that would seize it and is as if it were not."

The reader can see for himself how entirely the meaning has changed—by restoring the simple and naturul meaning of words. We shall therefore try to see if the Ṛiks can be interpreted independently of the traditional ritualistic meaning. It seems that the problem of Vedic interpretation would be solved more easily, and better by going straight to the Ṛiks depending on the simple and natural sense of the words.

II

Nirukta has given an explanation of III. 33—in 2. 24; 2.25; 9. 39. The subject is "Viśvāmitra and the Rivers : "Rig-Veda III. 33.

Here an attempt is made to present bare word to word

meaning to the Vedic words and to arrive at straightforward meaning of the hymn from internal evidence.

Viśvāmitra and the Rivers :—(1) From the lap of mountains (issuing) like two mares released,–happy and desiring, shining radiant white like (two) cows,–even as the fostering mothers hastening (delightfully), to lick the calf, विपाश् vipāś, the freed from bonds, and शुतुद्री—shutudrī, the fast moving one, with their waters speed forth.

Padas translated :—

[प्र Pra, forth, forward; पर्वतानाम् Parvatānām = of the mountains; उशती Ushati = desiring; उपस्थात्, Upasthāt = from the lap; अश्वे इव Aśve iva = like–as if, two mares; विषिते Vishite = loosed forth, released; हासमाने Hasmāne = smiling; (competing according to Sāyaṇa); गावौ इव Gāvau iva = like two cows; शुभ्रे Śubhre = radiant white; मातरौ, Mātarau, fostering mothers; रिहाणे Rihāṇe = that would lick (the calf); विपाट् Vipāṭ = the one that is freed from bondage; The root meaning Yāska derives as शुतुद्री Śutudrī = the fast moving; पयसा Payasā = by their water; (प्र जवेते Javete = speed forth.]

i. √द्रु + शु Dru + Śu
ii. शु + तुद् Shu + tud

Vipāṭ the root meaning is विपटनात् विपाट्—from its bursting forth it is called विपाट् (according to Yāska).

2. Impelled by Indra, begging birth (their own, or that of the sun ?) ye speed forth to the ocean like (two) riders in a car, together moving, increasing by the waves, shinning white; another (stream) joins you (two), and moves even to another one.

[इन्द्रेषिते Indreshite = impelled by Indra; प्रसवं Prasavam = birth; भिक्षमाणे Bhikshmāṇe = begging; अच्छ Achchha = to, towards; समुद्रं Samudram, = Sea; रथ्या इव Rathyā iva = like (two) riders; याथः Yāthaḥ = you (two) go forth; समाराणे Samārāṇe = moving together; ऊर्मिभिः Ūrmibhiḥ = by the waves; पिन्वमाने, Pinvamāne = increasing, growing; अन्या, Anyā = another one; वाम् Vām = to you (two); अन्याम्, Anyām = to another one;

अपि, Api = even; एति, eti = moves; शुभ्रे, Śubhre = shining white.]

3. Moving towards the ocean have I reached the most motherly stream; yea, we have come to Vipaś, wide and full of felicity; like (two) fostering mothers running to lick together their calf, they jointly move to their common womb (or origin).

[अच्छ, Achchha = to, towards; सिन्धुम्, Sindhum = the sea or the ocean; मातृतमां Mātritamām = the most motherly; अयासम् Ayāsam = I have attained to or come to; विपाशम् Vipāśam = to the Vipāś; उर्वीम्, Urvīm = wide; सुभगाम्, Subhagām = full of falicity; अगन्म, Aganma = we have reached; वत्समिव Vatsamiva = like a calf; मातरौ Mātrau संरिहाणे Saṁrihāṇe = licking together; समानम्, Samānam = to the equal the same; योनिम् Yonim = womb or origin; अनुसंचरन्ती, Anu saṁcharantī = after move together.]

4. Rivers :—"Nourished by these waters we follow (serve the purpose laid down by) the origin fashioned by the gods; this our birth moving forward is not for return. Desiring what does the illumined one call aloud to the Rivers ?"

[एना enā = by this; वयम् Vayam = we (mark the plural); पयसा Payasā = by the water; पिन्वमाना Pinvamānā fattened or nourished; अनु Anu = after, according to ; योनिम् Yonim = the womb, the origin ; देवकृतम्, Devakṛtam = fashioned by the gods; (अनु) चरन्ती, Anu charantī = following after, or moving according to; न na = not; वर्तवे Vartave = for return; प्रसवः Prasavaḥ = birth; सर्जनक्तः Sarjanaktaḥ = moving forward; किंयुः Kiṁyuh = of what desirous; विप्रः Vipraḥ = the illumined one; नद्यः Nadyaḥ = the rivers; जोहवीति Johavīti = calls aloud;]

5. Viśvāmitra :—"Ye that hold the Truth : Rest awhile (from your movement) for my expression,—my speech that desires the wine of delight; By the wide-thought that moves towards the ocean, I, Kuśika's son, desiring protection, call aloud to you."

[(उप) रमध्वम्, Upa Ramadhvam = may (you two) rest, stop; मे Me = mine; वचसे Vachese = for expression or speech; सोम्याय Somyāya = that desires the soma, the wine of delight; ऋतावरी Ritāvari = ye that hold the Truth; मुहूर्तम् Muhūrtam = for a moment; एवैः evaih = from movements; प्र Pra = forward-aloud; सिन्धुम् sindhum = the ocean; अच्छ Achchha = towards; बृहता Bṛihatā = by the wide; मनीषा Manīshā = by the though; अवस्युः Avasyuḥ = seeking protection; (प्र) अह्वे Pra ahve = I call forth, aloud; कुशिकस्य सूनुः Kuśikasya sūnuḥ = son of Kuśika.]

6. Rivers :—Indra who holds the thunder-bolt in his arms, rent us free,–cleft us (from the mountains); he slayed the coverer who surrounded the rivers on all sides; the God Savitṛi,–(the creator), of beautiful arms led us forth, in his birth we go forth wide extending.

[इन्द्रः Indra = Indra; the lord of the Divine mind; अस्मान् Asmān = us; अरदत् Aradat = cleft, rent; वज्रबाहुः Vajrabāhu = he who has the thunder-bolt in his arms; अप अहन् Apa ahan = stayed down; वृत्रम् Vritram = the coverer; परिधिम् Paridhim = covering on all sides; नदीनाम् Nadīnām = of the rivers; देव Deva = the god; the shining or the luminous one; अनयत् Anayat = led forth; सुपाणि Supāṇi = of beautiful arms; सवितृ Savitṛi = the creator; तस्य Tasya = of this; प्रसवे Prasave = in birth, for his birth; यामः Yāmaḥ = we go forth: उर्वी Urvī = wide, extending.]

7. That valour of Indra—his mighty deed, is fit to be celebrated for ever; for, he tore asunder the Python, he annihilated those that sat around the waters (obstructing them) the waters, desiring a path, moved forth.

[प्रवाच्यम् Pravāchyam = well worth praising; शश्वधा Śaśvadhā = in Eternity, in infinite manner; all through Eternity; वीर्यम् Vīryam = valour, puissance; तत् Tat = that; इन्द्रस्य Indrasya = of Indra; कर्म Karma = the action; deed; यत् Yat = which; (because, according to Sāyaṇa) अहिम् Ahim = the python; विवृश्चत् Vivṛiśchat = slayed; tore open; वज्रेण Vajreṇa = by the thundr-

bolt; परिषद: Parishad = those that sat around (obstructing the flow) विजघान Vijaghāna = (he) completely destroyed; आयन् Āyan = went forth; आपः Āpaḥ = the waters अयनम् Ayanam = passage-way; इच्छमानाः Ichchtamānāḥ = desiring.]

8. O Great singer; Forget not this word (of ours) in reply to thy loud callings-(cries;)—even the future ages-(should not forget it); O mighty doer; take pleasure (delight) in us in thy songs, press us no further; Bow to thee among men !

[एतत् état = this; वचः Vachaḥ = speech or word; जरितर Jaritar = one who praises a seer; मा mā = not; अपि Api even; मृष्टाः Mṛishṭāḥ = (do not) forget; आ ā = with regards; यत् Yat = which; ते Té = thine; घोषान् Ghoshān = cries; loud calls; उत्तरा Uttarā = further, higher; युगानि Yugāni = ages; उक्थेषु Uktheshu = in thy expressions; कारो Karo = O great doer; प्रति Prati = to towards; नः naḥ = us; जुषस्व Jushasva = take pleasure in, take delight in; मा mā = do not; नः naḥ = us; निकः Nikah = press extremely; पुरुषत्रा Purushatrā = among men; नमस्ते Namaste = bow to thee.]

9. Viśvāmitra :—Listen well to (the words of) him who is the doer of deeds, for from afar have I come with a slow moving car: bend gracefully low, become easy of crossing, O yea that flow; flow beneath the rim of the chariot-wheel with all your streams.

[ओ, O, = yea; सु, Su = well; स्वसारः Svasāraḥ = sisters; कारवे,— Kārave = to the doer of great deeds; (सु) श्रुणोत Śruṇota = listen well to, ययौ Yayau = have reached; वः Vaḥ = to you (two); दूरात् Dūrāt = from a distance; अनसा Anasā = unmoving slow-moving; रथेन Rathena = by a car; नि Ni = low; सु-Su = well gracefully; नमध्वम्-Namadhwam = bend; भवत Bhavatah = become; सुपारा: Supārāh = easy of crossing, अधः Adhah; अक्षाः Akshāḥ = lower than the rim of the wheel; सिन्धवः Sindhavaḥ = O ye that flow; स्रोत्याभिः Strotyābhiḥ = by your streams.]

10. Rivers :—Thy words, mighty achiever; we hear (and accept), thou hast journied from afar with a truding car. Now I bend (and become shallow) like a woman desirous of

suckling (her babe), even as a young bride does for embracing the male.

[आ Ā = here; ते, Tē = thine; कारो Kāroḥ = great doer; शृणवाम—Śṛiṇavām = hear; वचांसि, Vachāṁsi = words; ययाथ Yayātha = thou hast come; दूरात् Dūrāt = from a distance; अनसा Anasā = not going; रथेन Rathena = by a chariot; नि Ni = low; ते Tē = for thee; नंसै Naṁsai = I bend; पीप्याना इव Pīpyānā Iva = like women desirous of suckling (babe); मर्याय Maryāya = for the male; कन्या इव Kanyā Iva = like bride; शश्वचै-Śaśvachai = in order to embrace.]

11. Viśvāmitra :—Hail; the children of Bharata, desiring light, shall cross thee;—even their community, impelled and inspired by Indra, for from ancient times, is their birth engaged in moving (upwards ?) (from ancient times their birth is moving upwards); I praise the felicitous thought of these (rivers) who deserve the sacrifice.

[यत् Yat = that or these; भरताः Bharatāḥ = children of Bharata; त्वाम् Tvām = thee; संतरेयुः Saṁtareyuḥ = should cross; गव्यन्—Gavyan = desiring light; ग्रामः—Grāmaḥ = collectivity or community; इषितः— Ishitaḥ = impulsioned; इन्द्रजुतः— Indrajutaḥ = inspired by Indra; अर्शात् Arśāt = should cross; यत्—Yat = because, for); सर्गतक्त—Sarga-Taktaḥ = engaged in moving; प्रसवः—Prasavaḥ = birth; creation; आवृणे — Āvṛiṇe = I choose; सर्वतः— Sarvataḥ = in every way; वः—Vaḥ = yours; सुमतिम्—Sumatim = the happy thought : यज्ञियानाम्—Yajñiyānām = worthy of the sacrifice,]

12. The sons of Bharata—, they who aspired for the light, crossed over (to the other shore), and the illumined sage adored the happy thought of the Rivers. Impelling, and full of delightful wealth, become full, fill completely (every space) and move forth fast.

[अतारिषुः—Atārishuḥ = They crossed over; भरताः Bharatāḥ = the sons of Bharata; गव्यवः Gavyavaḥ = those who desired the light Ray. Cows; सम् भक्त—sam Bhakta = worshipped well or happily; विप्रः—Viprah = the Illumined sage; सुमतिम्—Sumatim

= the happy thought नदीनाम्—Nadīnām = of the rivers; पिन्वध्वम् Pinvadhvam = may you (two) increase; इषयंती—Ishayantī = imparting impulsion; सुराधा—Surādhā = full of happy wealth; वक्षणाः—Vakshaṇāḥ ("to the banks" according to Sāyaṇa); (आ) पृणध्वम्—Priṇadhvam = fill up to the extent of ; (प्र) यात—Yāta = go forth; शीभम्—Śībham = quickly.]

13. Let your waves strike keeping the pin of the yoke above them; O waters; leave free the cords of the rain. Ye that disperse good, free from evil, undeserving to be destroyed may ye dispense to me the good. (or may ye in me increase).

[उत्—Ut = high, above; वः—Vaḥ = yours; उर्मी—Urmī = wave शम्या—Shamyā = the central pivot of the wheel; आपः—Āpaḥ = O waters; योक्त्राणि—Yoktrāṇi = the halters of the car; मुंचत—Muñchata = may you leave; हंतु—Hantu = may you strike or kill; मा—Mā = not; अयः कृतौ—Ayaḥkritau = one who commits a sin; विएनसौ—Viénasau = the (two) who are free from sin; अघ्न्यौ—Aghnyau = those (two) who cannot or should not be killed; शुभम्—Śubham = welfare; आरताम्—Āratām = may you two attain or enjoy; मा—Mā = "to me" or "not".]

For the interpretation of Yāksa the reader Should consult the Nirukta. Here only a few points may be presented for consideration.

1. This Sūkta is said to be a dialogue between the sage Viśvamitra and seven rivers. Whether it refers to the crossing of the Punjab rivers by Viśvāmitra or not we shall not consider here. What is pertinent is that in actuality only two rivers are mentioned, Vipāśā and Śutudrī. Secondly, these two rivers are addressed as Devīs—Goddesses—may be in the conventional way. Thirdly Viśvāmitra uses plural—not the duel—while addressing the rivers. The Rivers themselves speak in the plural while referring to themselves. Fourthly, there are certain epithets used with referrence to the rivers which would be hardly applicable to mere physical rivers. For instance, the rivers are called "those that hold the truth".

The seer wants to go beyond—go accross these rivers. But the rivers are not willing at first to allow him to go beyond. In fact, they explain their origin and praise that heroic deed of God Indra—Lord of the Divinised mind, who first cleft them free from the covering Asura, Vritra. But Viśvāmitra pleads with them again on the ground of his long and tiring journey and prays to them to bend low so that his chariot may pass. The rivers ultimately consent to his request and not only the sage but "all the Bharatas"—also went accross the stream.

Whatever the interpretion one may attempt in explaining the bare substance of this Sūkta it is clear, I believe, that there is some symbolic meaning and that it is that element of which abvantage has been taken by the seers.

CHAPTER XI

STUDY OF SOME VEDIC WORDS

The following Vedic words are studied in this chapter :—

1. Śimīvān. शिमीवान्
2. Jasuri. जसुरि
3. Ṛibīsa ऋबीस
4. Savīmani सवीमनि
5. Mehanti मेहन्ति
   Mehanā मेहना
6. Pajra पज्र
7. Trasadasya त्रसदस्यु
8. Drapsam द्रप्सम्
9. Vṛika वृक
10. Bharatas भरताः
11. Ārya आर्य
12. Adhrigu अध्रिगु
13. Gandharva गन्धर्व
14. Āśuśukshaṇi आशुशुक्षणि
15. Admasad अद्मसद्
16. Svadhā स्वधा
17. Māyā माया
18. Dadhikravan दधिक्रवन्
19. Āśushāṇa आशुषाण
20. Sasasya charman ससस्यचर्मन्
21. Paśu पशु
22. Atasa अतस
23. Paḍbhiḥ पड्भिः
24. Su-apāka or Svapāka
    सु-अपाक, स्वपाक
25. Rip रिप्
26. Śamitā शमिता
27. Sapti सप्ति
28. Purīsha पुरीष
29. Parāvat परावत्
30. Parame Vyoman परमे व्योमन्
31. Vṛishabha वृषभ
32. Paṇi पणि
33. Ghṛita घृत
34. Kṛipā कृपा

VEDIC-WORD-STUDIES

1. *"Shimīvān"* शिमीवान् This word is generally rendered as कर्म "work, labour", "effort" or as one who works, is accompanied by work"; but in I. 141.13 Sāyaṇa admits the sense of Śakti शक्ति which can give the sense of "One who is Powerful" "mighty," "Effective" "Active", which seems to be more appropriate. It is used in I. 84·16, I. 100·13, I. 141·13; I. 155·2; II. 25·3; V. 56·3.

2. *"Jasuri"* जसुरि Sāyaṇa renders this word variously— 'व्यथित"–Vyathita or 'क्षुधित' "kshudhita" or "उपक्षयिता." "upakshapayitā". The root is जसि ताडनकर्मोपक्षेपणकर्मा ।

The sense of being enemical-hitting "hurting"–"injuring" is predominent in all contexts. It is therefore to be taken in the sense of an "enemy" or "destroyer." Sri Aurobindo accepts this sense. It is used in V. 61·7; IV. 38·5. and also as 'Jasuraye'–जसुरये–in I. 116·22, VI. 13·5, In IV. 38·5 taking this sense yields in fact a better sense.

3. *"Ṛibīsam"* ऋबीसम् : Husk–Fire place, where one is tortured, imprisoned. This word is used in V. 78·4; I. 116·8 and I. 117·3 among other Ṛiks.

4. *"Savīmani"* सवीमनि : Yāska explains it सवीमनि प्रसवे–"Savīmani prasave" (Ni. 6·7) in the sense of birth, "Creation", Manifestation". It is used in VI. 71·2; VIII. 18·1.

5. *"Mehanti Mehanā"*. मेहन्ति–मेहना : Yāska gives the most unconvincing and even unscientific explanation यन् म इह नेति–"Yam ma iha neti" "that which is not mine", therefore, belonging to someone else, which must be given to me.

Sāyaṇa is more correct मिह सेचने "mih "sechane"–pouring, dripping etc. (IX 74·4). Almost always he takes it in the sense of "Pouring down" "raining" which is the main sense. Derivatively, it can convey the sense of "giving" and so Sāyaṇa makes it mean धनम्, Dhanam, "that which is given." But his making it mean प्रशस्य–Praśashya in VIII. 4·21 is far-fetched.

The word is used in V. 39·1, V. 39·3, II. 24·10 III. 49·3; VIII. 63·12; IX. 74·4.

6. *Pajra*[1] पज्र : पज्रः; पज्रासः, पज्रीय etc. All these words are derived from पज्र "Pajra" Sāyaṇa renders this word in these senses :—

1. प्रथितः–प्रसिद्ध; Prathita-Prasiddha "Well Known."
2. बलम् Balam–"Strength."
3. Aṅgiras Ṛishi, even.

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1. पज्र : Solid, stout, fat, strong; (M. W.) The root is पज् to be stiff; to be rigid.

4. One having plenty of food !

5. Grass.

But the main sense is **बलम्**. "Strength" "force". In fact Sāyaṇa admits it in I. 167·6 and in I. 158·3.

As a matter of fact consistency of interpretation would increase immensely if **पज्र**–Pajra is rendered as "Strength" or "force". **पज्रहोषिन्** "Strong in oblations"; "rich in oblations".

This word occurs in I. 117·10; I. 120·5; I·126·4; I. 167·6; I. 158·3. VI. 59·4.

In all these the sense "Strength" or "force" holds good.

7. *"Trasadasyu"* **त्रसदस्यु** : This has been accepted by Sāyaṇa as a proper name of a King, Son of Purukutsa (**पुरुकुत्स**). In most of the Ṛiks Sāyaṇa takes it as a proper name.

But in IV. 38·1. there is a reference to the father of **पुरुकुत्स** Purukutsa, who is **दुर्गहा**–Durgahā. "One who destroys the fort" And in IV. 42·8. the Ṛik says **त्रसदस्युं अर्धदेवम्** "Trasadasyu, a demi–God",–who had become, half God–and he is called "**इन्द्रं न**–"Indram na"–one like "INDRA".

In Ṛik 9th, he is called the Killer of Vṛitra (like Indra). The name seems to indicate **त्रस + दस्यु**–Trasa, and Dasyu "one who is a terror to the Dasyus".

The geneology works out as follows :—

दुर्गहा–Durgahā, his son is **पुरुकुत्स**–Purukutsa, his Son is **त्रसदस्यु** Trasadasyu, his son is **तृत्सु**–Tṛitsu.

Those who read mainly the historical element in the Veda are apt to overemphasise these details and neglect the open hints in the names themselves and even in the words of the Ṛiks.

Even the Jaiminīya School, the Pūrva Mīmāṁsakas who swore by the external interpretation of the Veda (yet they also) admitted the **अपौरुषेयत्व** apaurusheyatva of the Veda and as my friend Kapali Shastri wrote to me :—

"The Pūrva Mīmāṁsakas were pledged to defend the theory of the Eternity of the Vedas. They maintain that the Vedas

are enternal by resorting to symbolic interpretation when necessary to explain away narratives in the Vedas as figurative presentation of certain eternal facts, so to say, in Nature.

How far their position is tenable is quite another matter. But it is obvious that they never recognised referencc to historic events in the Vedas"–(T. V. Kapali Shastry).

A study of the proper names amply demonstrates that most of them were used in their root sense, adjectival sense or sense of the psychological function before they became hardened into names of individuals.

"Indra"–the name is used in an abjectival sense in इन्द्रतमाः (Indratamāḥ) and अनिन्द्राः (anindrāḥ). Also the derivative words (like) इन्द्रिय–Indriya, ultimately fixed in the sense of "Sense", has an adjectival force "that which belongs to Indra" "that which is of Indra."

Indra, therefore must be a power connected with the Mind, oo-ordinating the workings of the senses.

Soma is called इन्द्रियं रसम् "Indriyaṁ Rasam" IX. 23.5. The words Indriya, Indriyāya etc. are used and Sāyaṇa renders them mainly as "belonging to Indra"; also as "Strength" "वीर्य" "Sāmarthya". Ideas of Mahimā, Power etc. are connected with "Indriya". The word 'Indriya' is used in the following.

VI. 25.8, VI. 27.3 & 4. VIII 3.13, VIII. 3. 19–20, VIII. 12.8; VIII. 52.7; VIII. 93.27; IX. 23.5; IX. 30.2; IX. 47.3; IX. 48.5 IX, 86.3.

Trasadasyu त्रसदस्यु is used in I. 112.14; IV. 38.1, IV. 42.8 V. 27.3; V. 33.8; VIII. 19.32; VIII. 19.36, VIII. 19.36, VIII. 22.7 VIII 36·7.

8. *Drapsam* : द्रप्सम् It seems to take its sense from द्रु–'Dru' 'to run' "to flow"· Anything that flows" "essence". Soma is called Drapsa–द्रप्स "flowing Juice". It is equal to Rasa, रस or flow of Rasa or "Oozing of drops" even.

Sāyaṇa has accepted the sense of Rasa, "Dravaṇa-śīla", द्रवणशील, as well as other senses. It is used in :—

I. 14.4; I. 64.2; I. 94.11; IV. 13.2; V. 63.4; VI. 41.3; VII. 87.6; IX. 73.1; IX. 78.4; IX. 85.10; IX. 89.2; IX. 96.19; IX. 97.56; IX. 106.8.

In IV. 13.2 he makes द्रप्सं पार्थिवं रजः "Pārthivaṁ Rajaḥ".

9. *Vṛika* वृक This word has many formations in the Veda. अवृक, वृकताति "Avṛika", Vrikatātl. Parāvṛika परावृक and there is a form "Avṛikatama." Avṛikatama (like 'Indratama' which means the most full of quality of Indra) means most full of the absence of Vrika, a condition of अत्यन्ताभाव (Atyantābhava) of Vṛika–total absence of the Vrika quality.

It is also to be remarked that अवृकम् Avṛikam is used as an adjective अवृकाणि ज्योतींषि (I. 55. 6, II. 31. 3.)

Yāska is very unsatisfactory in his explanations about this word. विवृतज्योतिष्कः सूर्य आदित्योऽपि वृक उच्यते यदा वृक्ते I. 117.16.

Yāska says "the Sun is Vṛika," and explains it by 'expanded light' or by 'covering the world with light.' But again he renders it as Chandra चन्द्र. the Moon !

Then in I. 187. 18 there is a story of a hundred goats being offered to a "She-wolf, वृकी, Vṛikı.

Sāyaṇa takes the word mainly in the sense of wolf, अरण्यश्वानः "aranyaśvanaḥ" and then धनस्य अपहर्ता : Dhanasya apahartā (1. 42·2).

वृक, Vṛika primarily means, as Sri Aurobindo has shown in *"On the Veda"*, "one who tears"; from that comes the sense of "Wolf" that tears. It can cover the "Plough" as Sāyaṇa actually suggests, because it tears the earth. In VIII. 22·6 Sāyaṇa says "Vikartanāt Jāṅgūlam bhavati" where the text is यवं वृकेण कर्षथ yavam vṛikeṇa Karshatha.

It is true that the "wolf" must have been a factor in the life known to the Vedic people, and it must have been a danger to men. But, if the Ṛiks, where the word occurs, are carefully read, one will find that this experience of life has been used as a symbol of the inner life of man and the obstacles and dangers that beset it.

The Seer prays to the God in the Ṛik to protect him from the Vṛika, Wolf.

In I. 14 the prayer to Indra is "Avṛikatamaḥ Syāḥ." अवृकतमः स्याः "Become most avrika–most devoid of vrika quality" This clearly shows that "Vrika" is meant as a subjective state of Indra—a state which he can impart to the sacrificer.

So also I. 55.6 speaks of ज्योतींषि–jyotiṁshi "Lights" that are "Avṛika"—ज्योतींषि कृण्वन् अवृकाणि यज्यवे—Jyotīnshi kṛiṇvan avrikāṇi yajyave. "creating Lights for the sacrificers, in which there is no Vṛika."

This connection of Light and Vṛika is noteworthy. In II. 31.3 there is "अवृकाणि ऊतिभिः avṛikāṇi ūtibhiḥ" "By protections that āre not hurtful—" (i. e. from which Vṛika is absent).

In II. 34.9 the prayer to the Maruts runs :

"The mortal (who manifests in him) in whom is the formation of Vṛika (quality) and who holds himself to be our enemy—O Lord of plenitude, protect us from the enemy".

वृकताति, "Vṛikatāti" is simlār to देवताति "Devatāti."

It is clear in the context that "Vṛika" stands for some quality of hurting or destruction, or violence or killing which man can also manifest within himself.

This is made further clear in I. 120. 7 where the Ṛik runs पातं नःवृकात् अघयोः "Pātaṁ naḥ vṛikāt aghayoḥ", Protect us from the wolf of sin.

It is clear that the wolf (vṛika) is sin, the wolf that devours the human being.

If any doubt about the nature of vṛika–wolf–were still left in our minds, the Ṛik VI. 51. 14 makes it absolutely clear, "Kill the Destroyer (who eats us), and the miser trafficker, for he, indeed, is the wolf." The wolf, thus, is clearly the lower nature that creates sin in man, that devours him; it is lower vital sense-life that narrows man's nature into grooves of lower delight and small stolen, profits, joys of lower life–that really is the wolf that destroys the Aryan who is walking on the path to the Light.

The references to vṛika and its forms are :—

I. 42·2; I. 105·18; I. 116·16; I. 117·14; I. 174·10; I. 105·4; I.

55·6; I. 120·4; I. 183·4; I. 105·11; II. 31·3; II. 29·6; II. 34·9; II; 28·10; VI. 51·14; V. 124·6, VIII, 34·3; VIII. 51·2; VIII. 55.1; VIII. 56·1; VIII. 56·3.

10. *Bharatāḥ* भरताः The word is derived from the root which means to "Support" "to maintain" Sāyaṇa at one place (IV 25·4) explains it thus. " प्राणो भूत्वा प्रजा धारयन् Prāṇo bhūtvā prajā Dhārayan." Here it is an adjective of Agni-Fire. At another place where भरताः "Bharatāḥ" is used as an adjective of the Maruts, Sāyaṇa derives it thus : जगतो भर्तुः रुद्रस्य पुत्राः "Jagato bhartuḥ rudrasya putrāḥ".

It is also clear that भारत-Bhārata is used as an adjective of God of Agni as in III. 7. I where अग्नि Agni Is called भारत Bhārata. In III 7, 5. त्वं नः असि भारत अग्ने-Tvam naḥ asi Bhārata Agne—

The Ṛishi says to Agni—"O Agni, thou art to us Bhārata" one belonging to the Bharatas. In II. 36. 2 the Maruts are called भरतस्य सूनवः "Bharasya Sūnavaḥ"—"Sons of Bharata".

Viśvāmitra among the Vedic Sages seems more conscious of the collective Bharatas aud the work that he has done for them with the help of the Gods. When he prays to the Rivers Vipāt and Śutudrī, to become shallow so that his chariot could cross over and when the rivers complied, he takes a promise or rather gives an assurance for the future: अपि त्वा भरताः संतरेयुः api tvā bharatāḥ santareyuḥ.

"Even as I did, should the Sons of Bharata cross over thee". III. 33. 11.

In III. 59. 12 his note is even more confident :

विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनम्—"Viśvāmitrasya rakshati Brahma idam bhāratam janam."

"This prayer of Viśvāmitra protects (these) men of Bhārata and in III.53. 24 he says "the Sons of Bharata are conscious not of that which is near-not of the immediate,-but of that which is far-the ultimate. भरतस्य पुत्राः अपपित्वं चिकितुः न प्रपित्वम्: "Bharatasya putrāḥ apapittvam chikituḥ na prapitvam."

In VII. 33. 6 there is a reference to Bharatas having suff. ered some calamity and being again resuscitated by the leadership of Vasishṭha.

दंडा इव इत् गोअजनासः आसन् परिच्छिन्नाः भरताः अर्भकासः ।
अभवत् च पुरः एता वसिष्ठः आत् इत तृत्सूनां विशः अप्रथंत ॥

"The sons of Bharta were shorn like the staff that drives the cows, they had become small; then, when Vasishṭa went before them (led them) the people of Tritsu flourished."

Sāyaṇa makes only one reference to Bharata, the son of Dushyanta, but, that seems to be the reading of the Purāṇas into the Veda, In VI. 26. 4 there is a reference to a Bharata who performed twice (or two kinds of) sacrifice भरतः द्विता इजे "Bharataḥ dvitā ije". According to Sāyaṇa this refers to Son of Dushyanta. Another reference which looks like historical is equally important for us.

References to भरताः Bharatāḥ :

I. 96·3; 109. 4; II. 4. 1; II. 36.2, III. 53. 24; III. 23.2; III. 33·11; III. 53. 12; IV. 25·4; V. 54·14; VI. 16·4; VII. 8·4; VIII. 33.6; X. 176·2.

11. Ārya आर्यः The word Ārya आर्य occurs 33 times in the Veda, twenty two times it is applied to Indra; six times to Agni."

(A. C. Das, 'Ṛig-Vedic India.')

"The word Dāsa "दास" occurs 59 times and 'Dasyu' दस्यु 70 times in the whole of ṚigVeda. The difference between them is (not racial) but only cultural."

(Prof. A. C. Das, Ṛig-Vedic India.)

The question then arises whether the scholars, particularly Western Scholars, are justified in building up so much on so slender a basis.

It ts derivable from the root √ऋ, Ṛi, "to move"–to approach" "one who moves"–"One fit to be approached"; "Sāyaṇa renders it at iimes by गंतव्य–gantava.

"Ārya" is one who performs the sacrifice and does the act of surrender to Divine Powers, who lights the Fire in the house

in order to cast in it his offerings. But the Ārya is one who seeks for the Light, the Light of divine knowledge,

In the Ṛiks of the first Maṇḍala. while praying to the Fire or to the Maruts, the Ṛsihi says.

"To thee the godheads gave birth, a God, O Universal Power, O Fire, a Light for the Āryan" (I. 29·2) जनयन्त ज्योतिरिदार्याय–"Janayanta jyotiridāryāya."

"Killing the Dasyus, the dividers, by the shining thunderbolt, O Maruts, ye made wide Light for the Ārya." I. 117. 21 ज्योतिश्चक्रथुरार्यायः "Jyotiṣchakrathurāraya."

Indra also does the same for the Ārya अपावृणो ज्योतिरार्याय "apāvṛiṇo jyotirāryāya" "Opened the Light for the Ārya" II. 11. 18.

Indra also says अहं भूमिमददामार्याय "Aham bhumimadadām āryāya".

"I gave the land to the Ārya". IV. 26·2.

Agni also gives birth to "Wide Light for the Ārya "उरु-ज्योतिर्जनयन्नार्याय VII. 5·6.

The Aryans are called प्रजा आर्या ज्योतिरग्रा–"Praja āryā Jyotiragrā".

VII. 33·7–"Aryans are a nation in whose front is the Light"—

"Increasing Indra swiftly, they make all Arya" इन्द्रँ वर्धन्तो अप्तुरः कृण्वन्तो विश्वमार्यम्:, Indram vardhanto apturaḥ Kṛiṇvanto Viśvamaāryam, IX. 63·5.

This उरुज्योतिः, Urujyotiḥ–wide Light, ऊज्योति "Ūjyoti," that, other Light", is the special object of the Aryans' aspiration. It is impossible to believe that Indra or Agni or the Maruts could make or engender material light which could be special to the Āryan and not available to others. The special light is "wide Light"–"The Light that moves in front, the Light of the Truth, the Light of the Divine." Some references to the word 'Ārya' are :

I. 59·2, I. 117·21, I. 130·8, V. 156·5; II. 11·18,

II. 11·19, III. 34·9, IV. 26·2, IV. 30·18, V. 34·6, VI. 18.3,

VI. 22·10, VI. 25·2, VI. 5·6, VII. 18·7, VII. 33·7, VII. 83·1, VII. 100·5, VIII. 51·9, VIII. 102·1, IX. 63·5.

In the Ṛiks that are not specially noticed above, the reference is, in some of them, to some historical element Which however is capable of being used equally as a Symbol.

The so-called fight between the Aryans and the Dāsas, Dasyus, Vṛitras, Valas etc., even if there may have been some historical basis for it, is here in the Ṛigveda a Symbol of an inner stuggle, a spiritual fight between the forces of Light, the Devas and the Aryans and the forces of Darkness–the Rākshasas, Dasyus, Dāsas, Vṛitras, Valas etc.

This will become clear as one studies the part which Vṛitra plays in the Ṛik and also the other powers of Darkness.

12. Adhrigu : अध्रिगु

Yāska explains it as follows :—अग्निरपि अध्रिगुरुच्यते (III. 21·4) "Agni is called Adhrigu." इन्द्रोप्यध्रिगुरुच्यते (I. 61·1) "Indra is also called Adhrigu" and adds अप्रतिहतगमनाय अध्रिगवे "To One who moves irresistibly"—Fire and Indra.

Sāyaṇa : says for अध्रिगावः·····"Adhrigāvaḥ" अधृतगमनाः परैरनिवारितगतयः (I. 64·3).

"Adhritagamanāh parairanivāritagatayaḥ." Those whose movement or speed cannot be checked by enemies."

In III. 21·4 अधृतगमनः सततगमनस्वभावः, अग्निः, अधृता गौर्येन— "adhritā gauryena" "One by whom the cows are not held." Constant and irresitible movement is implied in all the possible meanings. At one place Sāyaṇa suggests the root धृ–Dhri which becomes ध्रि and गौ–which becomes गु or गू.

Sri Aurobindo translates this as "unseizable ray" अध्रि + गौः Adhrigauḥ. Gau means Ray-cow. The Ray that cannot be seized. Alternatively he explains it as "Uncontrollable Ray" –Ray of Light which is irresistible and uncontrollabe. Sāyaṇa almost suggests it in his अधृता गौः Adhritā gauiḥ, III. 21·4.

The reference to Adhrigu are :

1. 64·3, III. 21·4, I. 112·20, VI. 45·20, VIII. 22·10, VII. 22·11.

13. गंधर्वः *Gandharva t*—This word in Indian Purāṇas refers to beings on the subtle vital plane along with Apsaras. They have come to indicate beings that are full of artistic attainments–e. g. music and other arts. But in the Veda the primary meaning seems to be गवां रश्मीनां धर्ताः "gavām raśmīnāṁ dhartā" VIII. 1·11. "Those who hold the light" (VIII. 1. 11.) In the Veda they seem to be protectors or guardians of Soma, the delighful draught of divine wine. In the Purāṇa the story is that Indra has to fight the Gandharvas to get treasure of Soma from them.

In Veda "Gandharva" means "one who holds" or has seized the Rays गोर्व्रजस्य धारयिता इति गन्धर्वः "Gorvrajasya dharayitā iti Gandharvaḥ."

There is a reference to their existence on subtle vital level of consciousness in III. 38·6, where the Ṛishi says that he saw the Gandharvas in Vision. Sāyaṇa remarks गंधर्वान् सोमरक्षकान् "Gandharvān Somarakshakān" "the guardians of Soma" (III. 38. 6).

In I. 22. 14 gandharvasya dhruve pade—गंधर्वस्य ध्रुवे पदे Sāyaṇa explains अन्तरिक्षम् "antariksham" as the Vital level of consciousness. The Earth or Pṛithivī is the symbol of the physical, Annamaya. The Antariksha, the mid–region, is the symbol of the vital–the Prāṇamaya, and Dyus द्युस् is the symbol of mental consciousness, the Manomaya. In Soma-Ṛiks, Gandharva is equated to Soma, the delighiful wine (I. 163·5).

Reference I. 22·14, I. 162·2, III. 38·6, VIII, 1·11, IX. 113·3, X. 10·3, X. 123·6, X. 177·2.

In X. 123·7 गवाँ उदकानां धर्ता गंधर्वः (सायण)

In X. 177-2 गाः शब्दान्धारयतीतिगंधर्वः प्राणवायुः । (सा०)

It is here vital breath from which words proceed. Also गंधर्वो हिरण्यगर्भो हिरण्मये ब्रह्मांडे वर्तमानः He is an archetype existing in the Hiraṇya Garbha.

The main sense is "One who holds or seizes the Light".

14. *Āśuśukshaṇim* आशुशुक्षणिम्

आशु शुचा दीप्त्या क्षणोति हिनस्ति इति ।
आशु शुचा सनोति संभजति–अग्निः

"Flaming out in effulgence,"

15. *Admasad* अद्मसद्

अद्म अन्नं तत्प्रति सीदति "Adma annaṁ tatprati sīdati—

One who sits at preparing food i. e. woman.

–That is how Sāyaṇa explains this word.

In V. 124·4, he says.अद्यते इति अद्म अन्नं तत्पाकाय गृहे सीदति–पाचिका योषित् "adyate iti adma annaṁ tatpākāya gṛihe sīdati–pāchikā yoshit" "a woman who cooks." In VIII. 44·29 he says अद्म इति गृहं नाम तस्मिन् सीदति जननी adma iti gṛihanāma, tasmin sīdati Janani–"the mother in the house."

In VII. 83·7 he says अद्मे अन्ने हविषि सीदति इति ऋत्विक् "adme anne havishi sīdati iti ritivik" "the priest of the sacrifice.'

In VI. 80·3 he writes अदनीयं अन्नं तदर्थं सीदंतः पुरुषाः–adanīyam annaṁ tadarthaṁ sīdantaḥ purushāḥ "men who sit down waiting for (asking for) food."

It is not possible to apply these meanings for the same word if a consistent sense is to be found in the Veda.

Sri Aurobindo renders it "one whose seat is his food "One who sits on what he eats." "Agni", Fire, is such a power. Its seat is wood or any material that burns and it consumes the seat.

16. *Svadhā* स्वधा

"In X. 129 occurs the idea of the origin of the universe from a Union of Svadhā, Nature, below, and Prayati–Power and Will—above"–Prof. A. C. Das, ṚigVedic India.

Svadhā in the ceremonial rite has come to mean the oblation offered to the Manes-(Pitṛis), but it has retained its sense of "one's own nature" (Apte).

Sāyaṇa does not clearly accept this natural sense. He equates it to Annam, to Water-but derives it स्वं लोकं दधाति—Svaṁ lokaṁ dadhāti" & then दधाति पुष्णाति dadhāti pushṇāti–"that which maintains the world", I. 9.4,

At times he makes It mean हविः "haviḥ" 'the offering' 'or' the food that is offered."

In some Ṛiks he renders it स्वधाशब्देन अन्नमयं शरीरं लक्ष्यते— "Svadhāśabdena annamayaṁ śariraṁ lakshyate" By Svdhā is meant the Annamaya Sheath of the body 1. 164. 38. At times he makes it mean वृष्ट्युदकम् Rain water "II 35.7 or even "the prayer that gives strength बलहेतुभिः स्तुतिभिः VIII 10.4.

In X. 129.2 Sāyaṇa explains स्वधा Svadhā स्वस्मिन् धीयते ध्रियते .....आश्रित्य वर्तते इति स्वधा "That which depends upon its own self" and then equates it to Māyā, माया

He comes nearest to the true meaning which should be consistently applied throughout the Veda allowing only for a derivative sense (in case there is the context that warrants) nearest to "Nature".

Svadhā–स्वधा means "self nature".

"That which is placed upon the self", that which the self has placed upon itself, that which it has accepted as something belonging to it."

There is no trace of Illusion or Māyā (माया) here. The word māyā, माया, does not mean Illusion, unreality or Falsehood in the Veda (for that see māyā माया) Svadhā is the power of the self i. e. "Nature".

Ref. to Svadhā—

I. 6·4; I. 33.11; I. 51·5; I. 88·6; I. 164·38;
I. 176·1; II. 3·11; II. 35·7; V. 32·10; V. 34·1;
VIII. 56.13; VIII. 10·4; VIII. 2o·7, VIII. 88·5, IX. 113.16;
X. 15·13, X, 15·14; X. 14·8; X. 129·2, X. 129.5.

"He–Indra–according to his Nature (Self–born–Power) impelled again the embryonic state bearing the sacrificial name." I. 6·4.

I. 33·11 "Waters dripped–poured down–according to their Nature"

I. 51·5. (Invocation to Indra) "They who sacrificed in their own mouths by their natures".

I. 88·6. "They (Ṛiks) praised (prayed) them foolishly–inadequately–according to the nature of the arms." i. e. The

praise was not adequate for the Nature of arms and their work.

I. 164·38. "One who is behind comes forward seized by nature (Self-nature), the Immortal having the same birth with the mortal.

II. 35·7. "Having increased (पीपाय pīpāya) his Self-law he eats the food well raised" Svadhām pīpāya Subhu annam atti"–स्वधां पीपाय सुभुअन्नं अत्ति.

V. 34·1. To Indra, whom there is no enemy born, the Powerful (the mighty) the unaging, heavenly (divine), unmeasured Nature (Self–law) follows."

X. 129·2. "That one lived without breath by his Self–law," (Sri Aurobindo).

X. 129·5. "There was Self–law below, there was Will above." (Sri Aurobindo).

It is easy to see that स्वधा–Svadhā rendered as "Nature" or "Self–Law" can give a much better interpretation of the Ṛik than other meanings ascribed to it.

17. *Māyā*—माया In the Ṛig Veda Māyā has not the sense which it acquired after the Śāṅkara Advaita, Monism, became a well–known philosophy. Unfortunately, the tendency to read the later sense of the words into the Veda is very strong and even old commentators have been victims of the same error.

"Māyā–"माया".–comes from the root √मा–'mā'–to 'measure',–"to fashion." Māyā, therefore, means "power of formation," "power that measures out the infinite in infinite forms of matter, life and mind etc.

In the Veda माया, māyā, is ज्ञाननाम "jñananāma" according to Sāyaṇa–at least sometimes ! (I. 51·5). Even while giving this explanation he cannot resist the popular trend and adds an alternative meaning कपटैर्यद्वा–"Yadvā Kapaṭaiḥ" or, by cunning means, In the beginning he says in the same Ṛik,

जयोपायज्ञान "Jayopāyajñāna" the knowledge of the "means of victory" "is माया Māyā !"

In I. 88·1. Sāyaṇa writes; मायेति कर्मणो ज्ञानस्य च नामधेयम्: māyeti karmaṇo Jñānasya cha nāmadheyam" "Māyā is the name for the knowledge of action". Also in III 24·4, he writes कर्म विषयाभिज्ञान–"Karma vishayābhijñānam" "Māyā means the special knowledge of a particular (branch of) action."

In Veda a distinction seems to be made between two kinds of Māyā 1. Devi and 2. Adevī : Devine and Undivine, the former belonging to Gods, the latter belonging to the Asuras. It is this distinction which developed into "Vidyā Prakṛiti" and "Avidyā Prakṛiti" in the later Darśanas and into Parā Śakti and Aparā Śakti in the Tantric literature.

The Veda while admitting Māyā, माया, as a positive power does not accept the idea of illusion or unreality in the word. It lays down that the false and dark formations and creations of Māyā माया, of the undivine forces should be destroyed and replaced by the right and illumined formations of the divine Power, the Devas. There is no question of renouncing nature or life in the Veda. The question is of the destruction and replacing of the ignorant and harmful formations of undivine Māyā.

The Vedic seers constantly aspire for the birth of the Godhead in man, for the increase and manifestation of the divine Nature whieh is the Divine Māyā. Indra, the Lord of the Divine Mind is called सुरूपकृत्नु "Surupa kritnu", "the fashioner of perfect forms, or formations."

Sāyaṇa renders the word at times in the sense of "knowledge." मायिनः Māyins are प्रज्ञावंतः सन्तः, "Māyins those who have the knowledge" III 34. 6.

In V. 2. 9. अदेवीरदेवनशीला आसुरी मायाः adevīradevanaśīlā āsurī māyā" the undivine Nature is spoken of, according to Sāyaṇa, and in V. 31. 7 also the sense of Māyā is प्रज्ञा "Prajñā".

Sāyaṇa then begins to take freedom and renders it as माध्यमिकी वाक् "mādhyamikī vāk." (V. 48. 1.)

But again reverts to प्रज्ञा "Prajñā" in V. 85. 5.

It is clear form VI. 47. 16 that माया is the power of assuming multiple forms. Says the Ṛik. इन्द्रो मायाभिः पुरुरूप ईयते Indro mayādhiḥ purūpa ıyate", "Indra by his various powers of formation takes up many forms" Sāyaṇa in the commentary says: मायाभिः-ज्ञाननामैतत् ज्ञानैरात्मीयैः सकल्पैः Māyā is the Power of Will that creates forms out of one's knowledge and consciousness of the reality."

In VII. 98. 5. there is the mention of अदेवी माया-adevi māyā-Sāyaṇa writes 'अदेवीरासुरी मायाः"

The Ṛishi, the Seer. appeals to the Devas, the divine powers, to destroy the undivine Māyā of the hostile forces.
References to Māyā:—

I. 51. 5; I. 88.1; III. 20, 3: III. 27.1, III. 34. 3; III. 38. 4; V. 2. 9; V, 31. 7; V. 44. 2; V. 48. 1; V. 63.4; V. 78.6; V. 85.5; VI. 18. 9; VI. 45· 9; VI. 47. 18; VII. 89. 2; VII. 99. 4; VII. 104. 24; VIII. 14.14; IX. 83.3; X. 85-18; X. 88.6; X. 99.2; X. 147.2.

18. *Dadhikravan*—दधिक्रवन् is derived from दधत्, अन्यं धारयन् क्रामति इति-and then दधिक्रवन् क्रमु पाद-विक्षेपे-"Dadhat anyam dhārayan Krāmati iti" kramu pāda Vikshepe, III. 20. 1. The horse that ascends or moves carrying some one else, "Krama" means: "to climb"- "to move". Compare IV. 39. (Ṛiks 1 to 6)-for the description of Dadhikravan: In the 5th Rik it is stated that Mitra and Varuṇa gave Dadhikravan to the mortals for inducing in men a higher urge. He is जिष्णोः अश्वः-Jishṇo aśvaḥ (in 6th Ṛik), "the Victorious Stallion". He may also take men across the lives, lead them across the ocean of life. प्र णः आयूंषि तारिषत्, "Pra ṇaḥ ayūṁshi tārishat."

It is Dadhikravan that gives इष्, ऊर्ज, महस् and स्वर He is गविषः-गोऽइषः-"Impeller of the Rays (of illumination)." In VII. 41·6 and VII. 44 there are refernces to Dadhikravan.
Ref : Dadhikravan: दधिक्रवन्

IV. 38·5; IV. 23·24; IV. 40.4; IV. 38·2; IV. 38.9, 10; IV. 39, 40; VII. 44·5; III. 20·1; IV, 38.2.

19 *Āśushāṇa* आशुषाणः—

(i) This is derived from आ + √शुष to strive after, to incite, to stimulate.

(ii) It is also derived from आ + शुष; शुष् = श्वस्

(iii) Sāyaṇa traces it to √अश्

So the word आशुषाणः can mean i. Striving after.
ii. Inciting, Stimulating.
iii. Reaching, Obtaining. (Sāyaṇa)

This form is used in :

(i) II. 19. 4. Sāyaṇa explains it as अश्नुते, अश्नुवानः "One enjoying or eating"

(ii) IV. 2. 14 Sāyaṇa says कर्माभिव्याप्नुवन्तः "Pervading actions"

(iii) IV. 2. 16 ,, ,, अश्नुवाना "Enjoying".

(iv) IV. 24. 4 ,, ,, व्याप्नुवन्तः "Pervading". व्याप्नुवन्तः

(v) V. 36, 4 ,, ,, आशु संभक्ता सन्

(vi) VII. 93.8 ,, ,, आशु शीघ्रं संभजमानाः

(vii) IV. 1. 13 Sri Aurobindo takes it in the sense "desiring to possess". In IV. 2. 14 also he accepts the same meaning "desiring to posses". In IV. 2.16 also a slight change "desiring to achieve".

20. ससस्य चर्मन् *Sasasya Charman* √सस् To sleep ससस्य can mean "of one who is sleeping" (Monier Williams).

This form is used in III. 5.6. Sāyaṇa writes स्वपनः" and adds शान्तज्वालस्य चर्मरूपम् (Fire) sleeping–i. e. "That has cooled down."

In V. 21·4 Sāyaṇa takes it as a Proper noun.

The चर्मन in III. 5.7 Sāyaṇa takes रूपम् as "form."

In III 5·6 also चर्मन् is taken as रूपम् form.

Monier Williams gives "Charman" चर्मन् as "Hide", "Skin", "Bark". चर्म is shield. (M. W.)

IV 5.7. ससस्य—लुप्तोपमम् एतत्। स्वपत इव निश्चलस्य। चर्मन्-चर्मणे चरणाय।

Sri Aurobindo takes it in the sense of "In the movement of the peace"—Sasasya charman III. 5· 6.

The word Sasasya **ससस्य** is used in the following :—

	Sāyaṇa	*Sri Aurobindo*
III 5·6	"Sleeping"	"Of peace"
IV 5·4 **शान्तज्वालस्य**	"The flames having cooled" "Of cooled flame"	"Of the Sleeper"
IV 7·7 **स्वप्नस्य**	"Of dream"	"Of sleep"
V 21·4	Proper name of a Ṛishi.	"Of peace"

Charman is used only once.

	Sāyaṇa	*Sri Aurobindo*
IV 5·4 **भूमि**	Earth (of)	"Movement" or "action"

The form **चर्मणः** in all cases carries the sense of "hide" or "skin"·

21. *"Paśu"*—**पशु** There are two verbs from which this can be derived: (i) √**पश्** to fasten, to bind **पाशयति** and another (ii) √**पश्** to see, behold, look at, observe, perceive, notice (Monier Williams' Dictionary). In the sense dependent on the first root "to bind **पश्**; the meaning of **पशु** Paśu would be "Cattle", "any animal", even "herd".

But from "to see" also **पशु** "Paśu" can result. In that case the sense would be "One who sees", "the seer". Even an indeclinable form **पशु** ··Paśu" exists—meaning "see" "behold" and the word **पश्**-means "sight", "eye".

In all the Ṛiks in which the word **पशु**-Paśu-or any of its formations like **पशुम्** **पशवे** **पशुमान्** **पशुमन्** occur, the sense of the "cattle" seems to dominate and was perhaps easily understood by the common man in that sense.

The Ṛiks are :

Paśu		Paśum
I 65·5	I 23·18	VIII 18·6
II 4·9	I 83·4	VIII 27·2

II 38·8	I 116·23	VIII 34·16
V 7·7	V 7·10	X 23·6
V 9·4	V 61·5	X 25·6
V 50·4	VII 18·8	X 46.2
VI 2·9	VII 87·2	X 48·4
	VIII 1·31	X 90·15
Paśuśe	Paśave	Paśumān
I 127·10	III 62·14	III 54·18

Sāyaṇa in almost all these ṛiks accepts the sense of "cattle". The Phrases commonly met with are **पशुर्न यवसे** or **पशुर्न नष्टं** "The beast in the pasture" or "Lost like the beast".

Even a form like "Paśu"–**पशुषे**–is rendered by Sāyaṇa "Paśuphalapradāya" "for one who gives cattle as the reward or fruit" (to the sacrificer). I 127·10.

But there are Ṛiks VII. 18·7, where even a casual reader would find it hard to accept his interpretation. The phrase is **पशुः कविः अशयत् चायमानः** whatever the meaning of the whole Ṛik may be, there is no possibility of accepting "a cattle poet" as the sense. Here the sense accepted by Sri Aurobindo in I 127·10 could alone be applicable **पशुः कविः** "Paśuḥ Kaviḥ·" "One who has the vision, the poet".

It is very rare to find Sāyaṇa leaving aside the traditional principle. But even Sāyaṇa surprises us by his intuitive flash illuminating the sense. Such an instance is his commentary on VIII 1·31. The phrase is **यादृः पशु** Yadvaḥ Paśuḥ **यादृः यदुवंशाद्भवः** Then Perhaps realising that **यदुवंश** was yet far off from the Vedic age he wrote **यद्वा** or **यदवो मनुष्याः** Yadavo Mannshyāh. Yadavas means men. Then coming to Pashu—**पशु**—he admits **पशुः लुप्तमत्वर्थमेतत्** here the termination 'मत्' is lost and so he restores it and makes it **पशुमान्**. Suddenly, he perhaps realises that he has meddled with the sacred text and so without any comment says **यद्वा** or alternatively **पशुः पश्यतेः** "Paśuḥ paśyateḥ", "One who sees is Paśu" and brilliantly adds **सूक्ष्मस्य द्रष्टा** "One who has the vision of the subtle".

Sāyaṇa thus supports the sense of "One who has the vision" for Paśu–पशु.

As we saw above it is the text of the Ṛik—like पशुः कवि or याद्वः पशु that forces a reconsideration of the ordinary current sense and justifies the application of quite different meaning.

Sometimes the Ṛik suggests the symbolic meaning of the word Paśu by an open use of it in the body of the mantra. For example, in X 90·15 we have देवाः यत् यज्ञं तन्वानाः अबध्नन् पुरुषं पशुम् ।

"Devāḥ Yet Yajñaṁ Tanvānāḥ Abadhnan Purushaṁ".

"When the Gods extended their sacrifice they tied the Purusha-the Self–as the animal (Victim)". This at once explains the real nature of the so called "Animal Sacrifice" and at the same time suggests that the 'Paśu' पशु can be taken in the symbolic sense, even as something to be offered in the sacrifice,

Sri Aurobiado in his translations has accepted both the meanings according to the context. He has translated (from among the Ṛiks listed) the following :—

A.		B.	
I 65.5	"Cow"	I 124.10	"One who has the vision".
V 7·7	"Beast"	V 7.10	"Like the cow of vision".
V 9.4	"Beast"	X 46.3	"Like a cow of vision lost".
VI 2.9	"Beast"		Mark the turn that changes entirely the meaning.

Impartial students would certainly want to roconsider Sāyaṇa's interpretation in VII 18.8 already referred to, X. 25.6 where Soma is compared to Paśu and even I 116.23. I leave them for the interested student,

22. *Ataśaḥ* अतसः "Wind, The sail, Weapon, Flax"

अतसम् IV 4.4 अतसं काष्ठम् "Atasam Kāshtam"—"Wood"

,, VIII 60. शुष्कं काष्ठम् "Śushkam Kāshṭham"–"Dry wood'

अतसस्य III 7.3 सततगमनस्य । √अत् सातत्यगमने "Satatagamanasya √At Sātatyagamane–Continuous movement.

अतसानि II 4.7 सततानि नीरसानि वा तरुगुल्मादीनि "Satatāni nīrasāni vā Tarugulmādīni" Dry objects like trees etc,

अतसि I 30.4 सम्यक् सातत्येन। √अत सातत्यगमने। "Samyak Sātatyena. √Ata Sātatyagamane" Continuity, continuity of movement.

अतसे I 169.3 संतते कर्मणि निमित्तभूते। वा अतसे काष्ठसमूहे "Santate Karmaṇi nimittabhūte. Vā Atase Kāshṭhasamūhe"—Here Sāyaṇa admits both the alternative meanings (1) Continuity of action or movement. (2) Dry wood.

अतसेषु I 58.2 प्रभूतेषु काष्ठेषु "Prabhūteshu Kāshṭheshu"
I 58.4 उन्नतेषु वृक्षेषु "Unnateshu Vṛiksheshu"
In "long logs" and in "high trees".
IV 7.10 वृक्षसंघेषु "Vṛikshasaṅgheshu"—In clusters of trees.

The word admits both the meanings. Sri Aurobindo has accepted both these in his translations, e. g,

in IV 4.4 "Atasam" is translated as "dry log".
IV 7.10 "Ataseshu" is rendered" Trunks of trees"
II 4.7 "Atasāni" is "dry trunks", whereas
in III 7.3 "Atasasya" is translated as "ever moving".

The meaning has to be decided by the context. Monier Williams gives the Lexicographic sense (quoted above) and gives the root अत् "to go constantly, walk". अतस is a shrub, he gives अतसि in the sense of a "Wandering mendicant.

23. *Paḍbhiḥ* पड्भिः—This word is used in :

Sāyaṇa

IV 2.12 पड्भिः पादैः स्वतेजोभिः "Paḍbhih svatejobhiḥ"—"By their own light".
IV 2.14 पड्भिः पादैः "Paḍbhih pādaiḥ"—By the feet"
IV 38.3 पड्भिः पादैः "Paḍbhih pādaiḥ"—By the feet"
V 64,7 पड्भिः पादवद्भिः "Pādavadbhih"—"With feet".
X 79.2 पड्भिः पादैः "Pādaiḥ"—"By the feet".
99.12 पड्भिः पादैः "Pādaih"—"By the feet".
X 49.5 पड्गृभिः A proper name.

Sri Aurobindo renders it in IV 2.12 "Journeying feet" and in IV. 2,14 he renders it as "feet".

24. सुअपाक or स्वपाकः "Sūapāka" or "Svapāka—

This word is used only once in the Ṛig Veda in IV 3.2.

Sāyaṇa tenders it as स्वपस्कः सुकर्मन्—"One who is a doer of good deeds". Sri Aurobindo renders it as "Distant One".

It can also mean "One who is advanced in wisdom", "One spiritually well ripened". For in VI 22.4 Apāke-अपाके-means "Ripe", "Wise", according to Sāyana; also in VI, 12.2. Apāka अपाक-is "Prājña" प्राज्ञ-"One who kas knowledge".

25. रिपः Ripah.—The root is रिप् "Rip"—To smear, to adhere to. To deceive, To cheat.

N. रिप Kipaḥ-Spot, Stain, Fault.

Adj. रिप Ripa-Low, Vice, Wicked, Cruel, Savage

Sāyaṇa follows the Nighaṇṭu (in III 5.5) and makes it mean "Earth".

The word is used in :

Sāyaṇa

रिप Ripa—II 32.2 हिंसारूपा माया "Himsā rūpā māyā".

VII 32.12 रिपः रिपवः "Ripavaḥ"-Enemies.

VII 60.9 रिपः हिंसाः "Himsāḥ"-Injuries.

VII 104.18 हिंसा "Himsa"-Injury.

III 5.4 रिपो भूम्या "Ripo Bhumyāḥ"-Of the earth.

X 79.3 रिपः पृथिव्याः "Ripaḥ Prithivyāḥ"-Of the earth.

So the two meanings are supported by Sāyana. But it is curious that the word रिपु (with an accented रि) almost consistantly means "Enemy". It is used in the following Ṛiks ;-

रिपु I. 36.16.

II. 34.9—रिपुः दधे "Ripuh dadhe" Sāyaṇa explains as रिपुतयात्मानं दधे

VI 51. He says शत्रुः "Śatruḥ" for Ripu.

VII 104.10 रिपुः बाधकः "Bādhakaḥ"

26. शमिता *Śamitā*—This word is used in :

Sāyaṇa

I 162.9 शमितुः) विशसनकर्ता

I 162.10 शमितारः) ,,

II 3.10 अग्निर्वै देवानां शमितेति श्रूयते—शमिता हविषः संस्कर्ता—

He says it is the name of a particular Fire; and also he writes that "Śamitā" means one who prepares according to the rite or rule.

III 4.10 Saṁskartā—"One who polishes, improves".

V 85.1 पशुविशसनकर्ता (चर्म)—Like a Tanner—one who deals with the technique of leather.

X 110.10 शमितैतन्नामको देवः यद्वा शामित्रोऽग्निर्देवो दीप्यमान आहवनीयाख्योऽग्निश्चैते त्रयो—

He makes it a "God" or "Fire".

Sri Aurobindo has rendered this word as "Achiever of Works" Śamitā (in III 4.10). Here 'Agni'–Fire–is called "Śamitā" and the sense of "Achiever of works" is suitable. In II. 3.10 also "Śamitā" is used as an adjective of "Agni". The sense is practically the same. Sāyaṇa himself in his commentary accepts this and quotes "Śruti" in his support. The same sense would hold good in all contexts, only the field of achievement might differ.

27. सप्तिः Sapti—This word is connected with inspired knowledge, Strains, and with विदथानि "Vidathāni"

It seems, therefore, related to knowledge in its sense.

It is used in :

I. 61.5 सप्ति–षप समवाये। समवैति रथेनैकीभवति सप्तिरश्वः

"A horse" which is symbol of "Force" especially vital force or energy "Steed of swiftness"–Sri Aurabindo has rendered it as "Steed of Swiftness"—in III 22.1.

In II 31.7 Sāyaṇa renders it सर्पणशीलो अश्वः

III 22.1 ,, ,, अश्वमिव

VII 43.2 ,, ,, शीघ्रगाम्यश्वः

VIII 43.25 ,, ,, अश्वमिव

IX 10 ,, ,, अश्वः

X 2 ,, ,, सदा सर्पण–सततगमनसमर्थोऽश्वो।

X 80.1 ,, ,, सर्पणस्वभावं अश्वम्।

Horse, etc. meaning–"Swift movement towards the goal."

28. पुरीषम् पुरीषिणम्—Sāyaṇa generally renders these formations as "water" or "waters", "Udakam"—उदकम् and he derives it from पृणातेः प्रीणातेर्वा पुरीषम् "That which fills or that which pleases and therefore "water", because it fills and is pleasant to drink. But it has to be remembered that the meaning "Udaka.'—उदक—"water" is derivative and the primary sense is "something that fills up", "something that fulfils: Sāyaṇa remarks "Pūrakam Udakam".

Yajurveda helps in determining the sense of this word.

अयमग्निः पुरीष्यो रयिमान्पुष्टिवर्धनः ।

पृणन्ति यानि कर्माणि तानि पुरिषाणि । पृणन्ति पूरयन्ति सुखानि यैः गुणैः ते पुरीष्याः ।

So, it can, in the original sense does, mean "some one that is clever in fulfilling man's actions, or in bestowing all happiness".

In Taittirīya 3/2/8/6 प्रजापशवः पुरीषम् ।

Śatapatha 6/4/2/1 पुरीष्योऽसि पशव्योऽसि–प्रपूर्तिकरं पुरीषम्—

That which completes and fulfills is "Purīsham".

29. *"Parāvat"* परावत्—This word has not been consistently rendered by Sāyaṇa. He has given the meaning "Dūradeśāt"–in general and has varied this "Dūra Desh" from earthly distances to the distance from the Sun to the Earth, or from the clouds to the earth. He has even accepted the distance as "Dyulokāt" "from the heavenly plane". (I. 35.3). The word does not merely mean "Very far" or "from a very great distance" in the physical sense only. 'Parāvat' signifies a plane of being or consciousness above the ordinary. So that, it stands for something that is very "High", 'Something Supreme' than which nothing can be higher. It also thus stands for the "Beyond". But this "Beyond" is not something merely aloof—it is something with which the human being and the Gods can and do connect themselves. In fact the lower levels of being derive their substence and sustenance fron this 'supreme' or the "Beyond".

This word like "Parme Vyoman" retains its spiritual significance in the Upanishads and in later philosophical literature. The sense "very far" would symbolically indicate "levels or planes of consciousness far from, or far above the ordinary human consciousness".

There is another similar form Pārāvatā : which is also used in the Veda. Sāyaṇa in his commentary explains it as "Pārāvatā Dūradeśāt". V. 52.11 and then adds "Antarikshāt".

In VI. 61.2 The word used is "Pārāvataghnī" for Sarasvatī. Sāyaṇa explains : Pārāvare Pārārvārchi tīre—and then quotes Yāska Pārāvataghnī—"Pārāvāraghātinīm" (Ni. 2·24) which can only mean "one who kills or destroys the Pārāvāra".

But Sāyaṇa goes beyond comprehension when he explains "Pārāvatam" in VII. 100.6. He says : "Pārāvatanāmakasya Kasyachitchhatroḥ "Dhanam".

So Pārāvat becomes an enemy of Indra whose wealth he has to "open" and give it to Śarabha !

My contention is that these inconsistency in the interpretation of "Parāvat" and Pārāvat are not indispensable, that it is possible to abopt a grammatically justifiable sense which is accepted by later Sanskrit language and retained. That sense is "The Beyond"—"the Highest"—"the Supreme" indicating higher than human consciousness.

Ṣāyaṇa's meaning of "far country" or "a distant place" does not hold on the basis of internal evidence of the Vedic hymns : Take V. 53.8[a hymn to the Maruts, the storm Gods by Śyāvāśva Ātreya.

"ā yāta marutaḥ divah ā antarikshāt amāt uta mā ava sthāta parāvataḥ" It is clear from the ṛik that the Seer distinguishes between the three—Divaḥ, Antariksha and Parāvat.

"Come O Marut, from the heaven or from the Antariksha or from your home; do not abide in the Parāvata—the suprme Beyond".

Even if one takes the sense that Divaḥ, and "Antariksha" are the Beyond—"Parāvat", even then it establishes the

distinction between the three and also the psychological nature of the "Beyond".

This is supported by evidence from other hymns. For exampie, III. 40. (8 and 9). In this Ṛik addressed to Indra a contrast is indicated between "Arvāvata' and Parāvata. Sāyana takes the usual sense "from near" and "from far". He adds a grammatical rule परावतः । उपसर्गाच्छंदसि इति वतिः । i.e. वत्, vat,—in Veda carries the sense of a verb "from Beyond."

"O Killer of Vṛitra, come to us from proximity or from the Beyond;'. and then in III. 40.1 the Seer says—"Thou art being invoked, O Indra, in the region between the Beyond and the Below". Here the rendering 'Arvāvata' must be in opposition to 'Parāvata.' 'Parāvata' is the Supreme, Beyond, the Hsghest, then Arvāvat must be the lowest one, the subconscient, the inconscient plane of being. The Seer is calling Indra in the Antarā in the region between the two i. e. the human consciousness.

In III. 37·11 three regions are mentioned : Arvāvata, Parāvata and Ou-loka. Sāyaṇa renders "Ou-loka" as uttamo lokaḥ : "the highest plane".

"Come to us, O Powerful one, from the lowest or from the highest (region) : O Bearer of the thunderbolt, Indra, come from that plane of thine, the highest region". Indra, being a universal God, Master of the Higher Mind, can come from below or from Beyond—or he can come from the highest plane which ts his.

In I. 116.9 the word "parāvatam" is split up in the Padapāṭha into "Parā" and "Avatam". Sāyaṇa gives the sense of "well" to "Avatam" "Kūpa–nāma etat". This "well" is peculiar, it is Uchchhābudhnam. Its foundation is high up and it is "Jihmabāram "with an oblique or crooked (or hidden because deceitful) door". This well is Parā—"high up". So the water oozed or trickled "Ksharan", but "Na pāyanāya"—"it was not for drinking"—i.e.,' could not be drunk by Gotama who was thirsting for a thousand gifts or delights" (Rāyā)

Rayi or Rāye stands for happiness in the Veda. Even in the Upanishad the sense continues : compare Īśa : "Agne naya Supathā Rāye Asmān".

If Parāvat is taken as one word meaning the Supreme or the Beyond even without introducing the idea of the well, the word Parāvat can indicate the ocean or waters. From there the life-sustaining waters trickle but are not utilisable for satisfying thirst of the human being. Even the "well" fashioned by the Aśvins indicates that the source of all delight (Rayi) is above. Its basis or foundation is not below, or lower down, but high up, It is like the famous Aśvattha (Pīpala) tree that represents the Cosmos in later Indian Philosophy and Yogic literature. whose root is high up "Ūrdhvamūlam" and whose branches project downwards "adhaḥśākham" (*Gītā*).

These hymns show Parāvat as a plane Beyond, the supreme and even the Highest plane, and the Gods are called, evoked to come from there. It also can and does act on the human being. In I· 73.6 we have Parāśara's hymn to Agni.

ऋतस्य हि धेनवः वावशानाः स्मत् ऊधनी पीपयंत द्युभक्ताः
परावतः सुमतिं भिक्षमाणाः वि सिन्धव समया सस्रुः अद्रिम् ।
आ दिवः याति सविता परावतः अप विश्वा दुरिता बाधमानः ।

The translation is :—"The milch-cows of the Truth, enjoyed in heaven[1], full-uddered, desiring us, have fed us wtth their milk : praying for right-thinkiug from the Beyond the Rivers flowed wide over the Mountain." (Sri Aurobindo,)

The Rivers "praying for right thinking from the 'Beyond'– shows that the 'Beyond' acts on the Rivers, i.e. currents of consciousness. Thus the "cows of Truth", and Rivers "praying for right-thinking" shows the sense to be symbolic,

Take I. 35.3, a hymn to Savitā, the Sun–God. The Second line runs—"ā divah yāti savitā parāvataḥ apa Viśvā duritā bābhamānaḥ". "The God Savitā comes from the Beyond obstructing—(destroying) all wrong-goings".

The connection here is clear between the coming of the Sun of the Truth from Beyoud, from the region of the supreme and the elimination of wrong movements, the movements of ignorance, those which are called Sin.

Sāyaṇa as usual has his patent "from far region" and he adds "Dyulokāt" "from heaven".

In III, 9.5 Mātariśvā leads Agni—Fire, from the Bevond for the Gods—

"As if one who of himself has sped away, and utterly disappeared this Fire, Life growing in the Mother, led from the Beyond for the Gods, "churned out on everyside".

Sasṛīvāṁsam iva—like one who speeds or moves, 'Tmanā'—of himself : Agnim—To Agni;-ittha, utterly; Tirohitam, disappeared', enam him; ā nayan—led; mātariśvā—one who grows or sleeps in the Mother, the Life-force; Parāvataḥ-from the Beyond; Devebhyaḥ—for the Gods; mathitam Churned out; Pari—from all sides.

In I. 34.4 the word is used with reference to the Aśvins. The whole Sūkta speaks of "trifold" (trihi) things to be done. In this Rik also "trihi" and "tisraḥ" occur,

"Ye Lords of the journey, Lords of the chariot, from three (planes) of the Beyond come as the wind (vital-breath), like the self that comes to the bodies."

Here there is an indication that the 'Beyond' has several levels or planes of itself. Here three planes or three 'Beyonds' are mentioned. It can refer to the three principle of Infinite supernal–Sat, Chit and Ānanda, though there is no open mention in the hymn.

In I. 39.1, a hymn to the Maruts the storm Gods, the indication of the action from the "Parāvata, the Beyond, is available.

"O Maruts, O Shakers of the world, when you really throw forth your force (of conception or idea) from the Beyond like the pure brilliant light (radiance)."

The Maruts throw the force which they bring from the Beyond down-wadrs into men like the light whieh is projected down towards the earth from the Sun.

In I. 47.7 The Aśvlns are invoked to come from wherever they may be. The Ṛik says :

"O Lords of the journey, if you are in the Beyond or. above the over-whelming plane (Turvaśe) from there by the easily turning chariot come to us, along with the rays of the Sun".

The Gods abide in the Parāvat, the Beyond–the plane of Inflnity, the Parame Vyoman, the supreme ether of consciousness. They descend to the human consciousness from there.

In I. 48.7 the Goddess Ushā, is invoked. She is called in I. 48.2. 'Aśvāvatī' "full of Horses", 'Gomatī'–"full of cows" i.e. full of vital energies and Rays of Light." "Sūnṛitā īrayantī "She who impels the happy Truths". Then again in I. 48.12 the Seer prays : "Hold in us, O Ushā, the plenitude–(Vājam), full of the Ray.Cows and full of the Horse-energies desirable and full of hero-power."

The Ṛik can be translated as.

"Ushā Yokes her hundred (chariots) from the Beyond, above the path of rising of the Sun; this blissful Ushā in her chariots goes specially towards human beings."

In I. 112.13 the reference is to the Aśvins "Those powers of yours by which you go round the Sun in the Beyond—(by them come to us)."

The Aśvins, the Lords of bliss, go round the Sun of Truth in the Beyond, as other Gods also do the same on the level of the Truth. It is Truth that is the source powers of the Gods.

In VIII. 12.17 Indra is invoked in this manner.

"O Śakra, O Powerful (Indra), even though thou drinkest (of the Soma) in the ocean, the Beyond[1] yet do thou take delight in the Soma pressed out by us in cool streams."

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1. or "ocean of the Beyond".

In VIII. 32·12 Indra who has seen the nourishing Cows is invoked to come from three planes of the Beyond "Tisraḥ Parāvataḥ" indicating the three supernals beyond the Mind–Sat, Chit and Ānanda—though they are not named in the Ṛik.

In IX. 39.5 the contrast is between "Parāvat" and "Arvāvat", The first indicating the Beyond, the second representing the Nether regions, or the subconscient.

In IX. 44.2 the seer speaks of Soma as "Matijushtaḥ"—"pleased by our mentalising" and "Dhiyāhitaḥ"—"founded in our thoughts". This Soma is being led in the Beyond (on the Beyond)—"Parāvati Hinve".

IX. 65.22 speaks of three sources of Soma. 'Parāvatī', Arvāvatī and 'Śaryaṇāvatī'. It is interesting to find in Sāyaṇa himself a clue that might give the symbolic sense of 'Śaryaṇāvatī".

Usually, it is supposed to be a hilly place near Kurukshetra where the Soma plant was found in plenty. In explaining Sharyāṇi Sāyana says Himsitavyāni yadvā hantavyāni rakshāṁsi" (IX. 68.2). The sense if extended to "Sharyaṇāvatī" would mean "those that deserve to be killed". Soma, the wine of divine ecstasy can flow from the killing of undivine forces also. Soma can flow from the Beyond, Parāvat, from the Below—the subconscient and from the destruction of those that ought to be killed, (the undivine powers).

In IX. 68.6 and IX. 111.2 the reference to "Parāvat" clearly supports the symbolic meaning already given : Soma is said to come and fill up the Vessels from the Beyond; and like the Sāman–Chant coming from the Beyond.

In I. 128.2 A hymn to Agni, the reference to Agni being brought from the Beyond by Mātariśvā, the wind–God, is clear, "I serve the Fire, that makes effective the sacrifice. by the path of the Truth, by obeisance and by offering (or by obeisance with offerings)—offerings that extend the God–heads (in us);

he does not diminish in his acceptance of our strength (vigour) by his splendour, he, the God, whom Mātariśvā (the wind–God) from the Beyond, made to shine for man,— made to shine from the Beyond."

VI. 61.2 The word "Pārāvataghnī" used as an adjective of Sarasvtī—the River or stream of inspiration, means that Sarasvatī kills the Beyond. This is in the sense that she brings the currents of inspiration from the Beyond and makes them available tb men. Thus She brings the Beyond into the region of experience of men. The Beyond then ceases to be the Beyond for him.

References : I.·34·7; I 36·18; I. 39·1; I. 47.7; I. 73·6; I. 92·3; I. 112·13; I. 116·9; I. 119·8; 130·9; I. 128·2; III. 9·5; III. 37.11; III. 40·8 ·& 9; V. 53·8; VIII. 12·14; VIII. 32.22; IX. 37.5; IX 44.2; IX. 65·22; IX. 68·6; IX. 111·2.

30. परमे व्योमन *"Parame Vyoman"*—This is a combination of words that is almost always found together. It is similar to "Paramé Padé" or "Paramam Padam" which is also found in the Veda.

The ordinary meaning of "Vyoman" is the sky or the intermediate region "Antariksha." Indian Science of inner culture recognises many planes of consciousness besides the physical which is the material part of man's being. The Physical is symbolised as Earth or "Pṛithivi", the prāṇa or the vital is represented by Antariksha, the mid-region, and the Mind or Manas dy "Dyaus" or Heaven. Vyoman is the all–pervading ether, the principle that carries vibrations in space. In fact Vyoman has been equated to space by many people.

Now the Indian Science of inner culture, Yoga, has found by experience several kinds of ether. The ether that pervades the supreme level of consciousness is therefore called "Parama Vyoman", "the supreme ether."

This spiritual significance that originated in the Veda has continued to hold good in the Upanishad and the later philo-

sophical literature of India. Thus Tait 2.I.1. speaks of "Nihitam Guhāyām Parame Vyoman" or "eshā Bhārgavī Vāruṇī Vidyā Parame Vyoman pratiṣṭhitā".

Mundaka says : "Vyomni ātmā pratiṣṭhitaḥ"—
"the self is established in the Vyoman, in the ether".

This shows that the spiritual sighificance attached to this combination of words continued to hold in later times.

Sāyaṇa in his commentary avoids this straight meaning and explains it as "Vividha rakshaṇe Nabhasi" or as "vedi" of the sacrifice, always a physical or a material sense which altogether ignores the psychological and spiritual significance.

Only, in I. 164.39 Sāyaṇa is compelled almost against his will, to admit a spiritual significance for these words. In the commentary on this Ṛik he says :

१ परमे व्योमन्नित्युत्कलक्षणे ब्रह्मणि य एषोऽतंरादित्ये हिरण्मयः पुरुषः दृश्यते ।

So here he admits "golden Purusha" in the heart.

He even, for once, brings out the qualities of "Vyoman" as he has not done in his commentary on other Ṛiks containing the same words:[1] "Vyomani alepatva-nīrūpatva-vyāpitvādi sādriśyena vyometyuktam.

"Vyoma has got these qualities of non-adhesion, being formless and pervading." These are the powers of the spiritual ether which is really the ether of an infinite consciousness. Sāyaṇa further adds that "Vyoman" does not depend upon any other object; for it is itself the support of all—"Sarvasyādhiṣṭhānatvena"[2] and adds "Rakshakatvāt"[3] because it protects all by its pervasiveness and affording support to all things.

Further in the Rik I. 164.41 he adds[4]—"parame Vyoman utkriṣṭe hridaya ākāśe mūlādhāre".

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1 व्योमनि अलेपत्वनीरूपत्वव्यापित्वादिसादृश्येन व्योमेत्युक्तम्

2 सर्वस्याधिष्ठानत्वेन

3 रक्षकत्वात्

4 परमे व्योमन् उत्कृष्टे हृदयाकाशे मूलाधारे

In almost all other Ṛiks where this combination occurs Sāyaṇa always gives "Protecting—ether"—or "Sacrifical altar" and "Dyuloka" or "Niratiśaye". IX. 86.15—(I. 143.2; V. 15.2) Absolute or supreme IX. 86.15. or Ākāśa, VII. 82.2, or "Antariksha" VII 5.7. as the meaning.

At one place he makes out the significance of "Parame Vyoman" as ',Yajña—the sacrifice !—This is what he says : "Vyomani vividhamomāvanam gamanam devatānāmatra it Vyomayajñaḥ"[1].

The meaning "supreme ether" in the sense of a higher level of consciousness should be applied whether the words are needed. It would then be seen that the sense of the Rik is clarified and gains in consistency.

It should be noted that "Paramé Padé" practically means the same as "Paramé Vyoman"—with a slight difference in the shade of meaning only. In I. 62. 17. the second line contains "paramé Vyoman".

"Perfectly achieving, he upheld earth and heaven in the highest ether of the revealed superconscient (paramam guhāyam) as the Enjoyer of two wives" (Sri Aurobindo).

In I. 72. 2 and I. 72. 4 the phrase "Parame Padé" is used. "Śarmayuvaḥ Padavyo Dhiyandhā Stasthuh Padé Parmé Charvagne" : "Turning to toil on his track, upholuing the Thought, they stood in the sureme plane, they reached the beauty of the "Flame" (Sri Aurobindo).

Supreme plane is that on which one finds supreme ether.

I. 72. 4 "The masters of sacrifice discovered and in their impetuous might bore the vast Earth and Heaven, then the mortal knew them and by his holding of the upper hemisphere[1] perceived the Fire, standing in the supreme plane"—

(Sri Aurobindo).

"Nemadhitā"—"Nemi"—"ealf", referring apparently to the great Heaven —"bṛihad Dyauḥ"—the "upper half" beyond which is the supreme plane".

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1 व्योमनि विविधमोमावनं गमनं देवनामत्र इति व्योम—यज्ञ

I. 143. 2 says Agni was born in the supreme ether, i. e., in the superconscient plane of the Truth. The Ṛik says that Agni became manifest to Mātariśvā, the God of wind or the Universal Life Force.

"No sooner (was he) born in the supreme ether than; Agni, became manifest to Mātariśivā, one wno sleeps in the Mother; by the power of the fuel and by the will he has illumined intensely both earth and heaven".

In I. 164.35 speech is said to originate in the "Supreme ether" of the creator. Evidently this psychological reference cannot be explained by either the "altar" or "sacrifice" or mere "physical space". The whole Ṛik clearly indicates that the "Sacrifice" the "altar", "Soma" and "supreme ether" must all be symbolic. For Dīrghatamas, the great mystic poet of the Ṛig Veda says (in reply to questions he himself raises in I. 164. 34.) :—

"This altar is the supreme end of the Earth, this sacrifice here is the navel centre of the universe, this Soma—(the spiritual essential delight of existence) is the seminal fluid of the male Horse,—this Creator is himself the supreme ether of this speech." Sacrifice, the self-giving on the part of the human being. is the naval centre round which is maintained the life of the Cosmos and when the human being raises his altar of sacrifice that is the "Supreme end" of the Earth. It is the highest spiritual movement on earth. The inspired speech which finds utterance in the Rik originates on the higher level of consciousness—, in the Supreme Ether, where the Creator himself gives the inspiration.

The Ṛik 39th (I. 164. 39) makes the point clear by emphasising that the knowledge of the supreme Ether—the superconscient Infinite Being, Consciousness and Delight—is essential in order that the Ṛiks may be effective.

If this spiritual import of the Ṛiks is not known mere mechanical repetition, or the mere outward, external meaning does no good.

1 नेमधिता

"The Ṛiks—the hymns—exist in a supreme Ether imperishable and immutable in which all the Gods are seated; he who knows it not what shall he do with Ṛik ?"

This "Akshara" "Parame" "Vyoman"—is the seat of all the Gods, it is the Superconscient plane of Truth from where all higher dynamisms and creations proceed.

The same idea is elaborated in I. 164.41 where speech is referred to as गौरी—"Gaurī" In I. 164.40 the Seer has referred to the Cow as "unslayable"—"Aghnye". "Gau" has the double meaning of "Ray" and "Cow" and that this Ray is not the physical ray of light but the psychological Ray of knowledge and consciousness is shown by the connection between the Cow and Speech. This Speech is that which at its highest arises on levels beyond human intellect—in the Higher Heavens,—in Rochanas and in Svar.

"The Gaurī, the cow of Speech, fashioned the waters after measuring[1] (them),—one-footed, two-footed, she with four feet, eight and nine footed she became—and in the supreme Ether thousand-lettered".

In III. 32.10, a hymn to Indra, Viśvamitra says :—

"As soon as born, O Indra, thou didst dink the Soma in the supreme Ether for delight thou, didst then enter the earth and heaven from every side and became the ancient support of all who act (or who have will)".

Indra is the Lord of the Higher Mind. His delight in the form of Soma-drinking gives him the exhilaration to enter Earth the material principle, and Heaven, the mental element.

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1. Note : "*Mimāya*" in II. 53.3 Sāyaṇa explains as "*Nirmitavān*"—whereas in III. 53.15 and III. 55.13 he explains it as "Śabdaṃ Karoti". VII. 18.16 the sense of "measure" is clear. It is derived from the root मा '*mā*'—to measure. "Gaurī" Sāyaṇa explains in IX. 12.3 as "*Mādhyamikā* Vāk" and quotes "Gaurī *Gāndharvī*" as "*Vāknāma*", as the names of speech.

Having entered them Indra acts as the support of all higher movements of will or action.

So also in V. 15.2. there is a direct reference to Truth—not to any God or symbolic image in connection with "Parme Vyoman". "By the truth they held the Truth that holds all, in the might of the sacrifice, in the supreme Ether, they who reached the Gods seated in the law that is the upolder of heaven, reached by the Godheads born and unborn" (Sri Aurobindo) word to word meaning :—

Ṛitena—By the Truth, Ṛitam—the Truth; Dharuṇam—that holds; Dhārayanta—they held; Yajñasya—of the sacrifice; shāke—in the might, Parame Vyoman—in thc supreme ether; Divo Dharman—in the law of heaven; Dharune—one that upholds; Sedusho—seated, Nṛīn—Godheads, Jātaih—by those born, ajātām—unborn; Abhi Nanākshu—they reached, ye—those who.

Sāyaṇa only says : Parame "Utkrishṭe" Vyoman Sthāne" —"Uttaravedyām."—northern altar in the sacrifice.

In V. 63. I a hymn to Mitra Varuṇa :—

"Mitra Varuṇa, guardians of the Truth, having Truth as their law of action, stood above in their chariot in the Supreme ether". 'Chariot' in Veda symbolises "movement". "Mitra is the God of Harmony and Love and Varuna, the Lord of wideness and Purity. Both are powers of the Sun, the supramental Light, the Power of Truth-Consciousness active in thc Cosmos. Varuṇa is called Samrāṭ, Emperor, and Indra is called Svarāṭ Self-Ruler. Varuṇa is from uru "wide"—, his power is pervasiveness, omnipresence. The Ṛik says that Mitra and Varuṇa are guardians of the Truth, and Truth is their Dharma—law of action. They act from above, from the superconscient place in the snpreme Ether. This Superconscient plane is the goal of the sacrifice, the aim of the Aryan's efforts.

VII. 5.7 "As thou camest to birth in the supreme Ether at once as Vayu thou didst guard the path, thou criest aloud

bringing to birth the worlds, according to them as a gift to the Son, O knower of all things born."—Sri Aurobindo.

This is a hymn to Vaiśvānara, Agni—

In VII. 82.2 Indra and Varuṇa are hymned together :—

"The one (Varuṇa) is called Samrāṭ, the all-ruler, the emperor, the other (Indra) is called Svarāṭ—the self-ruler, the two mighty ones, Mitra and Varuṇa, have great plenitude of wealth; All the Gods in supreme ether, together gave you two, O raining Bulls, their energy (might) and their strength".

Though the phrase in this Ṛik IX. 70.1—is "Purvye Vyoman", the sense is equal to that of "parame Vyoman."

"Thrice did the seven nourishing Ones yield the true substance fit for mixing with thee; when he (Soma) increased by the truths, he created four other worlds of beautiful form".

[NOTE :—Aśiram. III. 53.14. VIII. 2.10, VIII. 6.13, VII. 59.6 IX. 64.15—The word is used in the sense of something—whether curds or milk or any other product of the cow—fit for mixture with Soma—the wine of delight or ecstasy—"Soma-miśraṇa-Yogyaṁ Payaḥ"; "Kshirādikam śayana-Dravyam." (निर्णिजम्) "Nirṇijam"—Sāyaṇa derives from निज् शौचपोषणयोः Śaucha poshaṇayoḥ"—It can menn therefore, "shining", "clear and well-nourished".]

In I. 113.14; VII. 19.23 Sāyaṇa takes it as "Rūpanāma—"form"; also in I. 25.13 where he takes it in the sense of "Body".

REFERENCES : I. 62.7, I. 72.2, I. 72.4, I. 143.2, I. 164.35, I. 164.39, I. 164.41, III. 32.10, V. 12.2, V. 63.1, VII. 5.7, VII. 82.2, IX. 70.1, IX. 86. 15.]

31. वृषभ *Vṛishabha*–This word deserves a separate article because it clearly shows the use of symbols in the Veda. We shall see here if it is capable of a Symbolic interpretation in the Veda on the basis of internal evidence of the Ṛiks.

The Word Vṛishabha वृषभ has continued to be used in classical Sanskrit as a metaphor for "excellance" "pre-eminence

"power", "leadership", "Male quality". Purusharshabha पुरुषर्षभ "Bull among men" is the general description of a hero, a King or any eminent person.

"Vṛishabha" indicates the Male, he represents the creative aspect of Consciousness that supplies the seed which Nature fertilises, nourishes and perpetuates.

All the great Gods are called वृषभ Vṛishabha in the Veda—Agni, Indra, Maruts, Mitra Varuṇa, Sūrya. Even their missiles are called Vṛishabha वृषभ. Indra's thunderbolt is called वृषभः "Vṛishabha". So, it clearly shows the word is used as a Symbol or atleast as a metaphor.

In III. 56.3 the reference could hardly be to the animal; for, "he is the Bull of the eternities that casts the seed" Sa retodhā Vṛishabhaḥ śaśvatīnām. He is "Viśvarūpa", Universal in form. "Tripājasa"[2]—"Triple in Power", and 'Tryūdhā[3]', with triple udder ! A symbol is certainly interned in this "Bull of eternities"—the infinite Purusha-consciousness that fertilises Time with the creations for which he supplies the seed. He is "Tryanīka".[4]—"Triple in front',—with the front of Matter, Life and Mind—and he, the great one moves in the Cosmos.

The word-to-word rendering would be :

"The Bull with triple Force, Universal in form, and with triple udder, and projeny of multitude of forms, triple in his front this great One walks, the Bull of the Eternities, one that casts the seed."

Note : पुरुध Purudha : this word is used in III. 54.19 and also in III. 56,3 where the meaniug clearly is "of various forms," or "forms of many kinds". In IV. 2.19 & VI. 1.13 the form पुरुधा' 'Purudhā' is used where it means "in many ways".

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1. स रेतोधा वृषभः शश्वतीनाम्
2. त्रिपाजस
3. त्र्यूधाः
4. त्र्यनीक

But whatever the sense the Ṛik does not refer to the bull of the animal Kingdom.

In description of the Bull in IV. 58.3 is even more convincing and conclusive :

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्यां आ विवेश ॥

"with four horns, his three feet, two heads and his seven hands, the Bull, triply tied, roars aloud—a Great God has entered in the mortal".

Whatever one may read in this Rik, it certainly cannot refer to the quadruped, for, this strange animat has qeer anatomy—, having three feet and two heads it manages to have seven hands.

This is clearly a symbol. It can indicate the original divine Purusha manifested here in the form of the Cosmos with his four horns of the upper planes, the Parārdha of "Sat, Chit, Ānanda and Vijnāna, these are spoken of as "Golden horns" in some other refernece;—its three feet are the basic principles of Matter, Life and Mind already manifested here and the triple cord with which it is tied is made of the ignorance that rules in these fields of matter, Life and Mind, particularly as they manifest imgrally in the human being. The Bull, the original Divine Purusha roars aloud to be delivered. He is the great God that has entered the mortal being and makes his upward evolution possible. He wears the double face of Purusha and Prakṛiti and acts with seven powers of the consciousness manifested on earth.

Sri Aurobindo's comments on this Rik IV. 58.3.

"All this, creation has been, as it were, ejected into the subconscient by the four horned Bull, the divine Purusha whose horns are infinite Existence, consciousness, Bliss and Truth. In the image of an energetic incongruity reminding us of the sublime grotisque and strange figures that have survived from the old mystic and symbolic art of prehistoric World. Vāmadeva describes the Purusha in the figure of a man-bull

whose four horns are the four divine principles, his three feet or three legs the three human principles—mentality, vital dynamism, and material substance, his two heads the double consciousness of Soul and Nature, Purusha and Prakṛiti, his seven hands the seven natural activities corresponding to the seven principles. "Triply bound"—bound in the mind, in the life energies, bound in the body—"the bull roars aloud;" Great is the Divinity that has entered into mortals."

Take another similar Rik, VII. 101.6 dedicated to Parjanya.

स रेतोधा वृषभः शश्वतीनां तस्मिन्नात्मा जगतः तस्थुषः च ।
तन्मा श्रृतंपातु शतशारदाय यूयं पात स्वस्तिभिः सदा नः ॥

"He the Bull of eternities, the caster of the Seed, in him is placed the Self of all that moves and that which moves not, (Self of the moving and the unmovin); That, the Truth, may it protect me for a hundred winters and may you guard me ever with your happy states of being".

Or, take this IV. I. 11 of Vāmadeva.

स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षा गुहमानो अन्ताऽऽयोयुवानो वृषभस्य नीळे ॥

"He was born first and supreme in the Rivers,[1] in the foundation of the Vast mid-world, in his native seat; without head. without feet, concealing his two ends he joins them in the lair of the Bull".[2]

In V. I, 8

मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः ।
सहस्रश्रृङ्गो वृषभस्तदोजा विश्वाँ अग्ने सहसा प्रास्यन्यान् ॥

"The purifier he is rubbed bright and pure. one who is the dweller in his own house. and is our benignant guest, the Bull of the thousand horns because thou hast the strength of That, O Fire, thou precedest in prissance all others"

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1. Habitations. (Sri Aurobindo)

2. The same Fire joins his two extermities of the Superconscient and the Spirit and the inconscient Matter in the lair of the Bull. This is the Bull whlch represents Purusha. The lair of the Bull is the original status of Flim called at other places "Vishṇoḥ Parmam Padam, Sadā Paśyanti Sūrayaḥ". (Sri Aurobindo.)

Note : Mārjālya from 'mṛij' to clear, to rub bright i. e. One who purifies; Agni dwells in his own house above and is the divine guest in the human beings.

In IV, 5.3 (to Agni) "In his two-fold mass may the prissant Bull with his thousand-fold seed, with his knowledge discovering the great Possession, the deeply hidden seat of the Cow, delcare to me that Mind of Wisdom (or force)".

Sri Aurobindo's comments :—

"Vāmadeva then goes on to tell us of the birth of this great, first or supreme force, Agni, in the Truth, in its waters, in its original home.

The Bull is the Deva or Purusha, his lair is the place of the Truth, and Agni, the Seer-will, working in the truth-consciousness, creates the worlds; but he conceals his two extremities, his head and feet; that is to say, his workings act between the superconscient and the subconscient in which his highest and his lowest states are respectively concealed, one in an utter light, the other in an utter darkness. From that he goes forth as the first and supreme force and is born to the Bull or the Lord by the action of the seven powers of the Bliss, the seven Beloved." (Secret of Veda).

IV. 5.3 (to Agni) "In his two.fold mass may the prissant Bull with his thousand-fold seed, with his knowledge discovering the great Possession, the deeply hidden seat of the Cow. delcare to me that Mind of Wisdom"

The Rishi in V. 40.1 & V. 40.2 speaks in unmistakable terms :—

"O Indra, O Male, come with the male ones,

O Most Killer of the Coverer, the stone That presses (Soma) is the Bull, the make, Male is the intoxication, this Soma here pressed out is the Bull."

V. 43.13.

आ धर्णसिर्बृहद्भिवो रराणो विश्वेभिर्गन्त्वोमभिर्हुवानः ।
ग्ना वसान ओषधीरमृध्र-स्त्रिधातुश्रृङ्गो वृषभो वयोधाः ॥

"He who puts the flaming energies, and the tres, indomitable, the Bull with horn of triple elements, the upholder of the plenitude (or, of food.)

In II. 16.4 the Seer Sings :—

"In this forceful one, worthy of sacrifice, for this Bull that cleaves, all men support the will; sacrifice to him by offering, the Male, superior among the knowers; O Indra, drink of this Soma with the shining Bull.".

"The sheath of the raining Bull streams purifying with the sweet waves of Soma, for the drinking of the Bull of Annam (Matter) and this Bull (Indra): the Adhvaryu the first of the pilgrim–sacrifice, is Bull, the Stones (used for pressing Soma) are (the forms of) the Bull and he presses out for the Bull Soma that is raining Bull".

The Rishi contitness the Bull symbul in the next ṛlk also II. 16.6.

"O Bull (Indra) thy thunderbolt is the raining bull, (the bull that rains plenty). Bull is thy chariot, the two horses are Bulls, so are thy weapons; O Indra, thou rulest like the Lord, the bull of intoxication of Soma who is Bull–be thon satisfied (drink thy fill).

Besides Indra and Agni being addressed as "Bulls" in these Riks, the priest, the Soma pressing-stones, the thunderbblt, the chariot, and the weapons and intoxication are all called Bull or are connected with the Bull.

II. 21.4 :

"The Bull (Indra) incomparable donar, roars aloud the death of one that hurts, profound and beautiful, the driver of the foe, the vanquisher, firm of body and wide, Indra of the happy sacrifice gave birth to heaven from the Dawn".

Here Indra, the Bull gives birth to heaven from the Dawn–certainly a rich and living symbol.

In II. 33.15. The Vṛishabha is "the consious bull"—"Vṛishabhaḥ Chekitānaḥ".

In III. 55.14—the Seer speaks of "the Bull that roars in other herds and casts his seed in another herd"—the Bull is one who upholds the night, he is Bhaga, the Lord of enjoyment, he the King; he is the One, that great Might of the Gods".

Also the reference in V. 69.2. shows that the Bull is symbolic.

"O Mitra and Varuṇa. for you the rivers flow impelled forward, for you the homid oceans[1] yeild (their) Milk; three Bulls stand, shining brilliantly, casters of the Seed for the three Thoughts".

VI. 73.1. A hymn to Bṛihaspati, says :—"He who moves in the two worlds, intensely brilliant, our Father, roars aloud in the two worlds—earth and heaven."

Note—Prāgharma, gharma prakāśātmā :-Something or some one that shines brilliantly.

VII. 55.7. Speaks of "The Bull with a thousand horns (Rays) that rises from the ocean."

Note :—Sāyaṇa in his commentary says :—Sahasra Shṛiṅgaḥ Sahasra Kiraṇah[2] "with a thousand rays"

In VII. 101.1, a hymn to Parjanya the Seer says :

"Speak forth the triple Word, the Word in front of which moves the Light, the Word that milks the udder that yeilds the sweetness (honey); he makes the womb of the vegetables his calf-the Bull born recently roars alound."

IX. 72.7 : rendered word-for-word would be :

"The neval-centre of the earth, the suprort of the great Heaven, Soma, sprinkled in the wave of the waters, is within the occeans; (it is) the thunderbolt of Indra, the Bull of many plenitudes, it flows, in the heart purifying, beautiful and intoxicating".

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1. Or, Rivers.
2. सहस्रशृंगः सहस्रकिरणः ।

Here Soma is Bull of many riches, one that bestows riches when pleased. Mark that Soma flows in the heart purifying it, and giving a spiritual exhileration.

In IX. 76.5, the two words वृषा "Vṛishā" and वृषभ "Vṛihabha" are used as in some other Ṛiks.

"Like the raining Bull round the herds, thou goest round the Sheath, a roaring Bull, in the seat of the waters."

"Kosha—Sāyaṇa equates to the Vessel that holds the Soma. But 'Kosha', is well-known as "Sheath." The delight of Soma going round the various Sheaths of consciousness is much more appropriate even when it may fit in the meaning of a vessel.

In IX. 85.9 the symbols of the Bull and of milk as the nectar of immortality are clearly brought out.

"The Bull (Soma), wide of vision, stands above the heaven the Seer, he illumines intensely the highest plane heaven; a king, he goes beyond the purifying seive roaring, those who are strong in vision milk the nectar of heaven".

Note : Nṛichakshasaḥ : . Nṛi—indicates Strength Power, force. So, it means "Strong in vision".

In IX 86.7 a similar idea is hymned.

In III. 38 the whole symbolism is clear if the Ṛiks are studied carefully. For instance in III. 38.2 we read "Sukṛitaḥ takshata Dyām" "The doers of good deeds fashioned Heaven

Then in the 5th Ṛik (III. 38.5) we have "asūta pūrvaḥ Vṛishabhah jyāyān".[1]

"The ancient, greater Bull gave birth". And in III. 38.7 we have a reference to Indra as the Bull :—

"They measured from all sides, indeed, those desirable things only of the nourishing Cow of the Bull by the names of the Cow. Putting on each a separate Might the creators of forms projected their forms in it".

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1. असूत पूर्वः वृषभः ज्यायान् ।

Note : Mayino—see māyā (Note). "Sakmyam"[1] from Sach (सच्) to be attached to : Pleasant, desirable, lovable.

In IX. 110.9 the Seer hymns :

"O Purifying Soma, thou doest preside over the twin world–earth and heaven and over all the worlds by thy force, like the bull that stands famely in the herd".

"Vṛishabha"in the Veda indicates symbolically the Purusha, the consciousness that is creative by casting the Seed. It is an infinite resource of creative potentialities. These are developed and nourished by Nature (by the Cow or the herd) by Prakṛiti. The Bull renders possible the evolution of the universe. He is in the form of Agni, the Divine Will active in man, the God who has entered the mortal so that he may ascend to immortality.

Reference to Vṛishabha :—

I. 33.14, I. 141.2, II. 16.4, II. 16.5 and 6; II. 21.4, II. 23.,11 II. 33.15, III. 38.5 and 7; III. 55.17, III, 56.3, IV. 1·11, IV. 5·3, IV. 58·3, V.1·8, V. 30·11, V. 4·2; V. 43·13, VI. 69·2, VI. 73·1, VII. 55·7, VII. 101·1 and 6, VIII. 6·40, IX. 70·7, IX, 72·7, IX. 76·5, IX. 85·9, IX, 86·7, IX. 91·3, IX. 110·9, X. 4·5,

32. पणि *Paṇi*—IV. 53.5. We may ebserve in passing that the Paṇis here (verse 5) must perforce be spiritual enemies, powers of darkness, and not Dravidan Gods or Dravidan tribes or Dravidan merchants. In the next verse Vāmadeva says of the streams of the ,'Ghṛitam" that they move from the heart-ocean shut up in a hundred prisons (pens) by the enemy so that they are not seen. Certainly, this does not mean that rivers of Ghṛita or water, either–rising from the heart-ocean or any ocean were caught on their way by the wicked and unconscionable Dravidans and shut up in a hundred pens so that the Aryan Gods could not even catch a glimpse of them. We perceive at once that the enemy, Paṇi, Vṛitra of the hymns, is a purely psychological conception and not an

1. सक्मयम्

attempt of our fore-fathers to conceal the facts of early Indian History from their oasterity in a cloud of tangled and inextricable myths. We are not even helped if we take "Ghṛitam" in the sense of "Water" and hṛidya Samudra in the sense of a "delightful lake"; and suppose that the Dravidans enclosed the waters of the rivers with a hundred dams so that the Aryans could not even get a glimpse of them. For, even if the rivers of the Punjab all flow out of one heart-pleasing lake, yet their streams of water cannot even so have been triply placed in a cow and the cow hidden in a cave by the cleverest and the most inventive Dravidans.

Paṇis are powers who receive the coveted wealth but do not use it, preferring to Slumber, avoiding the divine action (Vrata), and they are powers who must perish or be conquered before the wealth can be securely possessed by the Sacrificer. And always the Cow and the Horse represent a concealed and imprisoned wealth which has to be uncovered and released by a divine puissance.

VIII. 97.2. "That which thou holdest, O Indra, the Cow and the Horse and imperishable enjoyment, confirm that in the sacrificers and not in the Paṇis".

Paṇis : (S. V. P. 25) "The Lords of the Sense-Consciousness, trafficers in the limited activities (of the senses); It is the Paṇis who steal from us the Rays (Cows) of the Illumined Consciousness, those brilliant herds of the Sun, and pen them up in the cavern of the Subconscient in the dense hill of matter".

33. घृतम् *Ghṛitam*—One of the Hymns, the last of the fourth Maṇḍala, is indeed the most important key we possess to the Symbolism which hid behind the figures of sacrifice those realities of psychological experience and perception deemed as sacred by the Aryan forefathers.

We notice that existence itself is constantly spoken of in the Hindu writings, in the Veda, Purāṇa and even Philosophical reasoning and illustration as an ocean. The Veda speaks

of two Oceans, the upper and the lower Waters. These are the ocean of the subconscient, and that of the superconscient, luminous, and eternal expression but beyond the human mind. Vāmadeva in the last hymn of the fourth Maṇḍala speaks of these two Oceans.

In that hymn Vāmadeva speaks of the Ocean of the subconscient which underlies all our life and activities. Out of that Ocean rises the "honied wave" of sensational existence with its undelivered burden of unrealised delight climbing full of the "Ghṛita" and the "Soma", the clarified mental consciousness and the illumined Ānanda that descends from above to the heaven of Immortrlity. The "Secret name" of the mental Consciousness, the tongue with which the Gods taste the world, the nexus of Immortality, is the Ānanda which the Soma symbolises.

I presume there can be no doubt that the Sea, the honey, the Soma, the clarified butter are in this passage atleast psychological symbols. Certainly, Vāmadeva does not mean that a wave or flood of wine came mounting up out of the salt water of the Indian Ocean or of the Bay of Bengal or even from the fresh water of the river Indus or the Ganges and that this wine is the secret name for clarified butter. What he means to say is clearly that out of the subconscient depth in us arises a honied wave of Ānanda or pure delight of existence, that it is by this Ānanda that we can arrive at immortality, this Ānanda is the secret being, the secret reality behind the action of the mind in its shining clarities. Soma, the God of the Ānanda– the Vedānta also tells us,–is that which has become mind of sensationl perception; in other words, all mental sensation carries in it a hidden delight of existence and strives to express that secret of its own being. Therefore, Ānanda is tongue of the Gods with which they taste the delight of existence; it is the nodus in which all the activities of the immortal state or divine existence are bound together.

For the "Ghṛitam" the clear light of the mentality reflecting the Truth, has been hidden by the Paṇis, the Lords of the

lower sense activity, and shut up in the sub-conscient; in our thoughts, in our desires, in our physical consciousness the Light and the Ānanda have been triply established but they are concealed from us. It is in the Cow, the symbol of the Light from above that the Gods find the clarified streams of the "Ghṛitam".

34. कृपा *Kṛipā*—This word carries according to current commentaris several meanings. The following from Sāyaṇa will illustrate the variety of significance :—

I. 116. 14. उतो कविं युवं ह कृपमाणं अकृतं विचक्षे ।

कृपमाणम्: Kṛipamāṇam : स्तुवंतं-Stuvantam : "Praying"; कृपतिः स्तुतिकर्मा, the root कृप् : Kṛip : to praise.

I. 127. 1. य ऊर्ध्वया स्वध्वरो देवाच्या कृपा ।

कृपा कृपया सामर्थ्यलक्षणया (Yāska) "Powar". It can mean "power to save" : कृपायति अर्चति (निरुक्त) Kṛipā Kṛipayā Sāmarthyalakshaṇayā. कृपा, Kṛipā : To worship; "Power", and therefore can mean "power to save"

I. 124. 2. स न ऊर्जामुपा भृत्यया कृपा न जूर्यति ।

कृपा अनया सामर्थ्यलक्षणया कल्पनया हविःस्वीकरणरूपया न जूर्यति ।(सा०): Kṛipā anayā Sāmarthyalakshaṇayā kalpanayā Haviḥ-svīkaraṇarūpayā na jūryati :—(सा०).

Here the meaning seems to be the will that maintains the Power of Force, and which doos not deteriorate in accepting the offering. This is to say, the Powsr of the will proves equal to the स्वीकार = Svīkāra, acceptance of the offering. This Power *can* mean grace, which is the latar meaning the word has acquired.

IV. 1. 14. पश्वयंत्रासो अभिकारमर्चन् विदंत ज्योतिश्चकृपंत धीभिः ।

चकृपंत कृपु सामर्थ्ये । धीभिः बुद्धिभिश्चकृपंत यज्ञानकल्पयन् अकुर्वन् । Chakṛipanta : Kṛipu Sāmarthyé; dhībhiḥ buddhibhihścha-kṛipanta yajñān akalpayan akurvan.

"Chakṛipanta"-"were able to act, or do"; had the power; had the will. Sri Aurobindo takes कृपा Kripā here in the sense of : "To shine"; but he has admitted Sāyaṇā's interpretation in the translation by putting it in a foot-note :

"Drivers of the herd[1], they sang the chant of illumination to the doer of the work; they found the Light, they shone with their thoughts"[2] (Sri Aurobindo.)

VI. 2. 6. सुरो न हि द्युता त्वं कृपा पावक रोचसे।

कृपाभिमुखीकरणसमर्थया स्तुत्या स्तूयमानस्त्वम् । (सा०) : Kripābhimukhikaraṇa–Samarthayā Stutyā Stūyamānstvam. "By prayer which has the power to turn thy face to us"–Sri Aurobindo translates this as :–

"O purifyng Fire, thou shinest with a flame like the light of the Sun" Kripā. कृपा = Flame.

VIII. 3. 12. शग्धि यथा रुशमं श्यावकं कृपमिंद्र प्रावः स्वर्णम् ।

कृपं एतन्नामकं राजर्षिम् । (सा०) : "Kripam etannāmakaṁ rājaṛishim" It is a proper name according to Sāyaṇa.

Similar is the sense in VIII· 4. 2.

VIII. 23. 5. उदु तिष्ठ स्वध्वर स्तवानो देव्या कृपा

कृपा ज्वालया : Kripā jvālayā : "By the flame".

Here Sāyaṇa accepts the sense which Sri Aurobindo has given to this word : "Flame". An effort to apply this sense consistently would bring out the sense of the Ṛiks better : Translation of the Ṛik :–

"Even so, stand up as they laud thee, O doer of the pilgrim–rite, shining but with thy divine light". (Sri Aurobindo.)

VIII. 23. 8. यज्ञेभिरद्भुतक्रतुं यं कृपा सूदयंत इत् ।

कृपा स्वसामर्थ्येन : "Kripā svasāmarthyena" Sāyaṇa does not seem to feel the need of consistancy with regard to the meaning of the word even in the same Sūkta ! He seems to forget that in VIII. 23. 5 he has explained the word as ज्वाला : jvālā "Flame"

' Fire whom with the sacrifices, with the light, verily, they speed"–(Sri Aurobindo.)

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1. पश्वयंत्रासः Paśvayantrāsaḥ Literally, "having control over the animal or animals", or "the instrument of control"

2. or "they did the work by their thoughts". This is Sāyaṇa's interpretation.

Kṛipā–"Light" "flame".

VIII. 46. 16 : कृपयतो नूनमत्यथ ।

कृपयतो युद्धं कल्पयतः, स्तुवतः Kripayato yuddham kalpayataḥ : Stuvataḥ "Praying"

VIII. 76. 11 : अनु त्वा रोदसी उभे क्रत्तमाणम् अकृपेतां इन्द्र यत् दस्युहा अभवः ।

अकृपेतां कल्पयेताम् : akṛipetām Kalpayetām—when they two willed.

"O Indra, thee roaring aloud both the worlds–Heaven and Earth—shone forth in thy wake, when thou becomest the killer of the Rākshasas.

IX. 64. 28 : दविद्युतत्या रुचा परिस्तोभन्त्या कृपा सोमाः शुक्राः गो आशिरः ।

कृपा धारया च युक्तः (सा०) : kripā dhārayā cha yuktaḥ.

"The Soma juices were mixed with the milk, bright white.–with light that sounded the hymn all around, brilliant with beauty of lustre"

IX. 99. 4 : उतो कृपंत धीतयः देवानां नाम बिभ्रतीः ।

कृपंत कल्पयंति समर्था भवन्ति—कृपु सामर्थे । kripanta kalpayanti Samarthā bhavanti—Kṛipu Sāmarthye, "And the thought shone bright the names of the Gods"

The sense of "shining" or "light" and "flame" seems more fittted throughout. It is supported both by Sāyaṇa and grammar.

CHAPTER XII

SOME SELECTED RIKS FROM THE RIGVEDA FOR COMPARATIVE INTERPRETATIONS OF YĀSKA, SĀYAṆA AND S'RĪ AUROBINDO.

(1) I. 101. 1 :

प्र मन्दिने पितुमदर्चता वचो यः कृष्णागर्भा निरहन्नृजिश्वना।
अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तं सख्याय हवामहे॥
(१ मण्डल, १०१ सूक्त, १ मन्त्र)

[ऋषिः—कुत्स आङ्गिरसः। इन्द्रो देवता। जगती।]

यास्कः—मन्दी मन्दतेः स्तुतिकर्मणः।

प्र मन्दिने पितुमदर्चता वचो। यः कृष्णगर्भा निरहन्नृजिश्वना। (नि० ४-२४)

दुर्गाचार्यः—प्रार्चत पूजयत। मन्दिने मन्दनीयाय स्तुत्याय। पितुमत् अन्नसंयुक्तं वचः।...यः इन्द्रः किं करोति। कृष्णस्य मेघस्य गर्भभूता अपः निरहन् नीचैरहन् निरगमदित्यर्थः। ऋजिश्वना—ऋजुरेवावक्षिप्तो रुचये यः स्वनति गच्छति इति ऋजिश्वा वज्रः।

सायणः—पितुमद्धविर्लक्षणेनान्नेनोपेतं वचः स्तुतिलक्षणं वचनं प्रार्चत। ऋजिश्वनैतत्संज्ञकेन राज्ञा सख्या सहितः सन् कृष्णगर्भा। कृष्णो नाम कश्चिदसुरः। तेन निषिक्तगर्भास्तदीया भार्या निरहन्नवधीत्। कृष्णमसुरं हत्वा पुत्राणामप्यनुत्पत्त्यर्थं गर्भिणीस्तस्य भार्या अप्यवधीदित्यर्थः। [मन्दिने। मदि स्तुतिमोदमदस्वप्नकान्तिगतिषु।] अवस्यवो रक्षणेच्छवो वयं वृषणं कामानां वर्षितारं वज्रदक्षिणं वज्रयुक्तेन दक्षिणहस्तेनोपेतं तं मरुत्वन्तमिन्द्रं सख्याय सख्युः कर्मणे हवामहे आह्वयामहे।

Notes :—**मन्दिने** = "He who is full of rapture or delight".

It is a sense derived from √ **मन्द्** which would fit in all the Ṛiks. Sāyaṇa admits it at least as a possible sense and even himself stresses it in other Ṛiks connected with Indra specially, **मदि स्तुतिमोदमदस्वप्नकांतिगतिषु.** This also brings out Yāska's limitation as an etymologist. He hardly discusses such doubtful grammatical points.

So also Durga's commentary tortures the meaning of अन्नसयुक्तं into पितुमत् and makes कृष्णगर्भा into "waters". √ मन्द in the sens of rapture, intoxication which is another form of rapure and delight is used most frequently in its adjectival form for Indra throughout the Ṛigveda.

अर्चत from अर्च also is akin to ऋच् "sing forth the praise or hymn, or sing away the hymn." Sāyaṇa not only makes Ṛijiśvā a king but boldly asserts that 'Kṛishṇa' is an Asura ! He killed not only kṛishṇa but his wife also who was pregent so that there would be no progeny !

पितुमत्—"Pitumat" : full of rapture of wine; rapture of delight. पितु can mean either wine or food.

"Rijiśva" is taken in ths sense of "Vajra" वज्र, "thunder-bolt" by (Durga) and yet Sāyaṇa ignores that sense completely.

ऋजिश्वना occurs in (a) I. 53. 8; (b) X. 138. 3. In (a) Sāyaṇa takes it in the sense of proper name for a king, but it can be taken as Vajra-वज्र. In I. 51. 5—Sāyaṇa derives ऋजिश्वना by ऋजुगमनम् : "Straight going person".

The form ऋजिश्वने occurs in IV. 16. 13; and in VI. 20. 7 ; ऋजीषिशब्देन निष्पिष्टो विगतसारः सोमोऽभिधीयते says Sāyaṇa—(IV. 16. 7), where the word occurs in the Ṛik in the form ऋजीषी द्रवतु, leaving Sāyaṇa no chance to make it mean anything else !

Then in IV. 16. 5 again the word occurs in the form ऋजीषी Indra is called "Ṛijishī" अमितं ऋजीषी ववक्षे "One who drinks unmeasured Soma juice".

It is interesting to note that in IV. 16. 13, not only the form ऋजिश्वने occurs, but there is reference to पंचाशत् कृष्णा and also सहस्रा referring to कृष्णा-"Kṛishṇā" where Sāyaṇa renders it कृष्णवर्णानि रक्षांसि—"The Rākshasas of black colour".

In VI. 20 the form ऋजीषिन् occurs (VI. 20.2) and Sāyaṇa renders it as विगतरससोम. In VI. 20. 7. the form ऋजिश्वने is rendered as a proper noun.

It is clear from there that **पितुमत्** primarily must mean "full of wine"–"filled with the intoxication of wine, the delight".

"Kṛishṇagarbhā"–must refer to undivine powers whose "dark womb" ignorant potentialities, were destroyed by Indra's thunderbolt.

The word **ऋजिश्वना** is very near **ऋजीषी**. Sāyaṇa makes it mean three things 1. Soma. 2. Straight going individual, 3. a king of that name. There is no doubt that **ऋजु** and therefore the root **ऋ** "to move", "to act" is connected with this word. As is the usage in the Veda, even if it indicates a proper name, the adjectival meaning of the word is never altogether lost or given up. This is seen in Indra being called **पराशर**, "The Vanquisher of foes", though Parāśara is also used as a proper name.

Taken either as a proper name or as the thunderbolt or as Soma the explanations of both Yāska and Sāyaṇa are incorrect.

Durga alone gives the sense of "thunderbolt"

(2) I. 124.4 :

उपो अदर्शि शुन्ध्युवो न वक्षो नोधा इवाविरकृत प्रियाणि ।
अह्नसन्न ससतो बोधयन्ती शश्वत्तमागात्पुनरेयुषीणाम् ॥

(१. १२४. ४)

[कक्षीवान्दैर्घतमसः–ऋषिः । उषा देवता । त्रिष्टुप् ।]

यास्क :–शुन्ध्युरादित्यो भवति·····शकुनिरपि शुन्ध्युरुच्यते । आपोऽपि शुन्ध्युव उच्यन्ते । (नि०, ४.१६)

दुर्ग :–उपो अदर्शि उपश्लिष्टा दृश्यत इयमुषा । कस्य···शुन्ध्युवः । शोधयितुरादित्यस्य । आदित्यो हि यदप्यशुचि भवति तदपि रश्मिभिः स्पृष्ट्वा शुचीकरोति ।

सायण :–उपो–सर्वं समीप एवादर्शि । दृश्यते । शुन्ध्युवो न वक्षः । शुन्ध्युरादित्यः सर्वेषां शोधकत्वात् । तस्य वक्षो वक्षस्थानीयो रश्मिसमूहः । यद्वा । शुन्ध्युरिति जलचरः श्वेतवर्णः पक्षिविशेषः । स यथा स्वकीयं वक्षः प्रकाशयन्दृश्यते तद्वदित्यर्थः । किंच नोधा इव प्रियाण्याविरकृत । ···एयुषीणामागमनशीलानां स्त्रीणां मध्ये शश्वत्तमा पुनः पुनः गच्छति । अह्नेति गृहनाम, वरूथमह्नेति ।

According to Yāska "Śundhyu शुन्ध्यु can mean "Sun", "bird" as well as "Water" In other references to शुन्ध्युवः I.50.9 mentions सप्त शुन्ध्युवः referring to the seven Rays of the Sun ; the root is शुन्ध् which has the dominent sense of purifying or being pure. VII. 88. 1. has शुन्ध्युवम् "śundhyuvam" which Sāyaṇa renders as शोधयित्री 'puṛifying' and also "pure". In VII. 97. 7. शुन्ध्यु is used, where again Sāynaṇa renders it as शोधयिता.

So the sense of the first quarter of the Rik is:-"Near has appeared the heart (breast) like the purifying Rays (of the Sun)"

The idea of Ushā opening her 'heart' or 'brcast' is common in many other hymns. Nodhā नोधा नवनं दधाति It is the name of a Seer and also is used in its original sense of "one who holds in himself a hymn of praise". Reference may be made to I. 61. 14. where Sāyaṇa gives the meaning नवनं दधाति and also to I. 62. 13. As the one who holds a new hymn of prayer manifests many desirable things so does the goddess Dawn (who inspires such hymns).

(3). I. 89. 10 :

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥
(१. ८९. १०.)

[गोतमो राहूगणपुत्रः—ऋषिः । विश्वेदेवा देवता । त्रिष्टुप् ।

निरुक्त ४.२३.—इत्यदितेर्विभूतिमाष्टे । एनान्यदीनानीति वा ।

दुर्गः—अदितिः एव देवमाता द्यौः अदितिः अदितिरेव चान्तरिक्षम् । अदितिरेव माता सर्वभूतनिर्मात्री स एव च पिता स एव हि पुत्रः । सैव हि परितुष्टा सती स्तोतारं पुरुणो बहुनः पापात् त्रायते । पञ्चजनाः गन्धर्वादयः अदितिरेव ।...नैरुक्तपक्षेण पुनः एतानि द्युलोकादीनि सर्वाणि अदीनानि अनुपक्षीणानि इति योज्यम् न ह्येषां क्षयोऽस्तीति ।

सायणः—अदितिरखण्डनीया वा पृथिवी देवमाता वा सैव द्यौर्द्योतनशीलो नाकः ।...सैव पितोत्पादकः । पञ्चजनाः निषादपञ्चमाश्चत्वारो वर्णाः ।

Notes :—Yāska accepts the simple meaning of the words used here and yet he fails to bring out the apparent singificance of अदिति Aditi.

It is clear here that Aditi is not a mere idea, nor is it a mere goddess. Aditi, as it is apparent from this one Ṛik, is the Infinity; one, undivided consciousness (अ+दो [अवखण्डने;) अखण्डनीया, and it is only in that sense that it is the Earth and the Heaven and the mid region, the Mother as well as the Father. It is this Infinity that is the All-God, she is the five classes of men, she is all thinga born–She is the creative power.

The other references to Aditi are :

I. 153. 3. पीपाय धेनुः अदितिः ऋताय जनाय—"Pīpāya Dhenu Aditi Ṛitāya janāya"—"The milch cow, Aditi, gave milk to the man who was true—the man who followed the Truth."

गौ—gau and Dhenu are equated to Aditi in the Ṛig-Veda. So Aditi is called the "unslayable cow" She iś also called पृश्नी गौ "Pṛiśnī gau" "the cow of many colours—spotted cow".

In IV. 42. 4 ऋतेन पुत्रः अदितेः ऋता वा उत त्रिधातु प्रथयत् वि भूम. Here Trasadasyu is addressing Ātmā, the Self. "I am the son of Aditi by the Truth, of Truth possessed"; (the earth with its triple–element was extended for me"). So, not only are the gods sons of Aditi–Adityaḥ अदितयः but men also can be अदितेः पुत्राः "aditeḥ putrāḥ". "sons of the Infinite Mother".

Support is given to this idea in VII. 52. 1 where the Seer prays अदितयः स्याम—"Adityaḥ syāma"—"May we become sons of Aditi"—or "those belong to Aditi"—the Infinite Mother."

Sāyaṇa very often renders अदिति by अदीना "Adīnā", One who is not poor,—even poor in spirit,—but he is also obliged to accept अखण्डनीया "Akhaṇḍanīyā". on who cannot be divided–"undivided", therefore, Infinity.

In VII. 51. the Ṛishi prays for अदितित्व "the state of being अदिति—Infinite".

Sāyaṇa also renders it, as देवमाता—"Devamātā" "Mother of the gods".

In V. 62, 8 we have आरोहथ वरुण मित्र गर्तं अतः चक्राथे अदितिं दितिं च "O Mitra and Varuṇa you mount the chariot and from

it, you see both Aditi and Diti". The Seer clearly says that Mitra and Varuṇa being powers of wideness, purity, love and harmony, they can see from their "garta", the chatiot, both the Infinite—undivided—Consciousness and the finite—i.e. divided—consciousness simultaneously. The word "garta" **गर्त** is taken by Sāyaṇa throughout in the sense of Ratha **रथ**. But this **गर्त** garta or Ratha, according to VII. 64. 4. is **गर्तं मनसा तक्षत्** "Gartam manasā takshat"—"a chariot fashioned by the mind, by thought".

In VIII. 101. 15. Aditi is called **माता रुद्राणाम्** "Mother of the Rudras" (but that is nothing new as she is the Mother of all gods) and further she is called **अमृतस्य नाभिः** "the navel of immortality"; and the Seer says : "Do not kill this cow—Aditi—Infinite Consciousness–" this advice I give to "a person who is conscious, to one who knows", **प्रवोचं चिकितुषे जनाय**— "Pravocham chikitushe janāya". In the next Ṛik VIII. 106. 16. the Ṛishi says : It is Aditi,—the Infinite Consciousness, that speaks the speech that knows **वचः विदं वाचम्** "Vachaḥ vidaṁ vācham" : She is a "goddess" and she comes to the sacrifice with gods around her.

So, in this Ṛik I, 89. 10. Aditi can only mean "undiveded—infinite consciousness"—symbolised as the "unslayable cow"—"spotted cow",—the Mother of all the gods.

(4) I. 163. 10 :

ईर्मान्तासः सिलिकमध्यमासः संशूरणासो दिव्यासो अत्याः ।
हंसा इव श्रेणिशो यतन्ते यदाक्षिषुर्दिव्यमज्ममश्वाः ॥
(१. १६३. १०.)

[दीर्घतमा ऋषिः । अश्वोऽग्निर्देवता । पंक्तिः ।

निरुक्तपूर्वार्ध–४. १३.–ईर्मान्ताः समीरितान्ता सुसमीरितान्ताः पृथ्वन्ता वा । सिलिकमध्यमाः संसृतमध्यमाः शीर्षमध्यमा वापि । शिर आदित्यो भवति··· । शूरः शवतेर्गतिकर्मणो, दिव्या दिविजा, अत्या अतनाः । हंसा हंतेर्घ्नन्त्यध्वानम्, श्रेणिश इति श्रेणिः श्रेयतेः समाश्रिता भवन्ति । यदाक्षिषुर्यदापन्, दिव्यमज्ममजनिमाजिम्, अश्वा-अस्त्यादित्यस्तुति-रश्वस्यादित्यादश्वो निस्तष्ट इति ।

दुर्ग :–ईर्मान्तासः प्रविरलाः पृथ्वन्ता वा, पृथूरस्काः । सिलिकमध्यमाः संश्लिष्टमध्यमाः ।

सायण :–अत्राश्वसमूहस्तुतिद्वारेणायं स्तूयते । ईर्मान्तासः–ईरिताः प्रेरिता अन्ता येषां ते तथोक्ताः । विरलान्ताः, सिलिकमध्यमासः संसृता संगता मध्यप्रदेशा येषां ते–मध्ये निबिडा इत्यर्थः । अथवा शरीरस्यैते विशेषणे । ईर्म ईरितः ।

(पूर्वा ऋक्–

हिरण्यशृङ्गोऽयो अस्य पादा मनोजवा अवर इन्द्र आसीत् ।
देवा इदस्य हविरद्यमायन्यो अर्वन्तं प्रथमो अध्यतिष्ठत् ॥
(१. १६३. ९.)

"With golden horns ; and hoofs of iron ; speed of mind," I. 163. 9.

The Devatā-of this Ṛik and this hymn is Horse or Agni.

Notes–सिलिकमध्यमाः संश्लिष्टमध्यमाः because the seven horses of Sūrya press against one another ! शीर्षमध्यमा वा, or, it can mean those who have a head in the centre, out of the seven the middle one is prominent, or this head may be the Sūrya-Sun-itself. It is he the sun that enters into all living beings as the vital breath, And because all beings depend upon it for their existence, therefore it is called the head.

After having thus made the Sun almost a symbol of the innermost and Transcedental consciousness we can see that Yāska's interpretation amounts to so little !

Yāska explains ईर्मान्तासः without reference to other Ṛiks where ईर्म is used, and makes it mean "long" or "heavy". He has to make it a Ṛik addressed to Āditya, instead of to Horse because the Horse must indicate Āditya ! There is no support in the text.

Sāyaṇa does not improve the explanation—the horses were thin at the end and thick in the middle ! In any case, these are qualities of the body according to him.

Now, let us take the hymn as a whole and see if some significance emerges out of the Ṛiks themselves, Horse—Aśva—is a constantly used symbol like the Cow which

means "Ray-Cow" Rays of illumination, light of Truth, Light of the Sun of Truth. Horse is also a simbol. If a positive proof of it is required, this hymn of Dīrghatamas, I 163. is one in point. Another open proof is in the form of several Hymns dedicated to Dadhi-Kravan दधिक्रवन् the divine Stallion who is regarded and invoked as a form of Agni The Horse is the symbol of Energy or Energies moving upwards. It represents the Power aspect of the effort of sacrifice. This Horse gallops towards the Heavens and towards Svar, the plane of Truth. Even the Upanishad retains something of this symbolism in उषा वा अस्य मेध्यस्य शिरः। The well-known sacrifice of Aśva-medha finds an important place in Yajur-Veda and it is symbolic of the sacrifice in which power is sought. The root from which Aśva अश्व is derived is अश् which means" to pervade"; to "speed".

In this hymn the Ṛishi addresses the Horse in the singular as well as in the plural. The general word-to-word translation would yeild the following meaning :—

"O Horse, when you arose from the Ocean or from the city you gave out a cry, when first born with wings of a hawk and arms of an antelope (lion ?). O Arvat, your great birth is worthy of praise. (1)

God Yama, he who controls, gave (men) this Horse, and Trita yoked it, Indra rode upon it first; the Gandharvas,—protectors of the Ray-Cows,—caught its reins, the Vasus fashioned it from the Sun (or light of the Sun). 2.

O Horse, you yourself are Yama, you are Āditya, and you are Trita in the secret law of your action, you are duly touched by Soma; there are triple bonds (relation) of thine in Heaven. 3.

Triple are said to be your bonds in Heaven, three in Waters, three in Oceans (or in the inner Ocean). O Arvat, Varuṇa told me of the place of your Supreme birth. 4.

Here, we wash you (bathe you), rubbing you bright and here are thy moving spaces; here are the happy bridles that

protect you and the Truth. (Bridles, protectors of the Truth, that guard you.) 5.

I know that thy soul is far from my mind, (thy soul), a bird from the sky swooping down (wards); I see only thy face from paths that are dust-free (pure) and easy to walk upon, a bird rising higher and higher. 6.

Here I see thy highest form desireous of moving towards the plane of impulsion of the Cow of Light. 7.

The chariot, the fighter, the Ray-Cows, the happy delight of women-all follow thee, O Horse; they who follow thy law of action become friendly to thee and the gods have measured their power after thee. 8.

The 9th Ṛik is so clearly symbolic that it is surprising how Sāyaṇa misses to take note of it : "With his golden horn (or head), his feet of steel, speed of the mind, he (the divine stallion) was an inferior Indra, i.e. (lower Indra); the gods have all come to his enjoyment of offerings-he who first rode over the Horse. 9.

A horse with "golden horn"—it reminds one of "Hiraṇya-Śṛiṅgo Vṛishabhaḥ"—"the Bull with the golden horns"—"feet of steel" and "speed of mind"—is certainly a symbolic horse. The Ṛishi calls him an "inferior Indra", one who performs the same function as that of Indra in an inferior way. Indra being the Lord of the Higher Mind, the Arvat does the same work only with its own great vital force. [And yet Sāyaṇa explains it as :—हिरण्यश्रृंगो हितरमणीयश्रृंगो वा उन्नतशिरस्को हृदय-रमणश्रृंगस्थानीयशिरोरुहो वा ।] 9.

The tenth Ṛik would then be : With their back full of impulsion (or push), the middle part well-knit, heroic, divine gallopers-these stallions make a combined effort in companies like the Swans when they speed to the divine goal. 10.

Your body swoops downwards, your mind is like the tempest-wind, your horns (or heads), placed variously in many places move quickly in desert places. 11.

The place of rest (or of immolation) has neared and is in front with your mind meditating and wishing to reach the gods; but the (unborn) Aja–the goat, is led before the Horse after whom the seers and those that chant walk. 12.

That Supreme home of session has come near and is in front, O horse,–the place that takes us to the Father and the Mother. Now proceed, O Horse, with Supreme joy to the gods; then, for the giver (of the sacrifice) dispense all desirable wealth.13.

जर्भुराणा Jarbhurāṇā (Ṛik 11) : in II. 39·3 Sāyaṇa renders **भृशं गच्छंतौ**–"moving quick–powerfully–intensely". In II. 2·5 he says **पुनः पुनः दहति** which may give the sense of "shining". Sri Aurobindo renders it (II. 10·5) "playing" as also in II. 2· 5. **ईर्माः** Īrmā–occurs in IV. 27·2. where Sāyaṇa renders it **सर्वस्य प्रेरकः** one that gives impulsion or drive. In V. 62·2. he says **सततगंता सर्वस्यप्रेरकः**। So also in VIII. 22·4. he renders **प्रेरकौ** impellers. **जेहमान** Jehmāna (Ṛik ·6)–going higher and higher. It occurs in I. 110·5. Sāyaṇa renders it as **प्रयत्ने**.

(5) I. 164. 21 :

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदथाभिस्वरन्ति ।
इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्राविवेश ॥

(१. १६४. २१.)

[दीर्घतमा ऋषिः । विश्वेदेवाः देवता । त्रिष्टुप् ।]

यास्कः—(नि० ३. १२.) **यत्र सुपर्णाः सुपतना आदित्यरश्मयोऽमृतस्य भागं उदकस्यानिमिषन्तो वेदनेनाभिस्वरन्तीति वा अभिप्रयन्तीति वा । ईश्वरः सर्वेषां भूतानां गोपायितादित्यः स मा धीरः पाकमत्राविवेशेति धीरो धीमान् पाकः पक्तव्यो भवति, विपक्वप्रज्ञ आदित्य इत्युपनिषद्वर्णो भवतीत्यधिदैवतम् ।**

अथाध्यात्मम्—**यत्र सुपर्णाः सुपतनानींद्रियाणि अमृतस्य भागं ज्ञानस्यानिमिषंतो वेदनेनाभिस्वरन्तीति वाभिप्रयन्तीति वेश्वरः सर्वेषामिन्द्रियाणां गोपायितात्मा स धीरः पाकमत्राविवेशेति धीरो धीमान् पाकः पक्तव्यो भवति विपक्वप्रज्ञ आत्मेत्यात्मगतिमाचष्टे ॥**

सायणः—**यत्रादित्यमण्डलं सुपर्णाः सुपतनाः शोभनगमना वा रश्मयोऽमृतस्योदकस्य भागं भजनीयं समादायानिमेषमनवरतं विदथा वेदनेन ज्ञानेनास्माभिरेवंकर्त्तव्यमिति बुद्ध्याभिस्वरन्ति अभिप्रापयन्ति । यश्च विश्वस्य भुवनस्य भूतजातस्येनः स्वामी तथा तस्यैव गोपयिता रक्षिता । अयमा-**

दित्यः स परमेश्वरो धीरो धीमान् प्राण्यनुग्रहबुद्धियुक्तः सन् मा मां पाकं पक्तव्यं पक्वप्रज्ञं अत्रास्मिन्स्वकीयमण्डल आविवेश प्रवेशयति।

अध्यात्मपक्षे—यत्र यस्मिन्नात्मनि सुपर्णा शोभनपतनानि स्वस्वविषयग्रहणाय गमनकुशलानीन्द्रियाणि चक्षुरादीन्यमृतस्य भागं। अत्र विषयावच्छिन्नचैतन्यममृतमित्युच्यते। तस्य भागं भजनीयं स्वस्वांशमनिमेषं निमेषरहितमनारतं विदथा वेदनेन वृत्त्यवच्छिन्नचैतन्येनावरुद्धान्यभिस्वरन्ति अभिप्रयन्ति आवरणापगमनेन स्फोरयन्ति।.....अपरिपक्वमना अहं पूर्वमज्ञानदशायां यदन्य ईश्वरोऽस्तीत्यविद्वान् ततः परमस्ति कश्चित्सर्वज्ञः सर्वेश्वरः सत्यज्ञानादिलक्षण इति निश्चित्य पश्चाद्गुरुशास्त्राभ्यां स एवाहमस्मीति मत्वा एवं पारम्पर्येणावगत्यासंभावनाविपरीतभावने व्युदस्य भावनया साक्षात्कृत्य परिपूर्णः परमात्माऽभूवमित्यर्थः॥

Notes:—Having first given the आधिदैविक interpretation we find Yāska himself furnishes us with an आध्यात्मिक interpretation!

Mark how सुपर्णा which means "Birds with beautiful wings' has been tortured into सुपतना; also अमृतस्य भागं which easily yields its singificance, "The enjoyment of Immortality"—is changed as उदकस्य "of water"!

And yet these same words are differently interpreted by Yāska himself in the same Ṛik. While giving the आध्यात्मिक singificance, he says "This Ṛik can be interpreted in the sense of an Upanishad. i.e. sacred or mystic knowledge. Even in the आध्यात्मिक interpetation Yāska is unreliable! Almost all the significances he brings out are farfetched and the etymology he offers is so much guess-work or speculation: Yāska sadly neglects the straight and direct meanings of the Vedic words.

It should be borne in mind that this Ṛik is preceded by the famous Ṛik :—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्न्यो अभिचाकशीति॥ I. 164. 20.

Which is as much an Upanishadic utterance as it is Vedic. In fact it is a Ṛik first.

Sāyaṇa interprets it as a Ṛik of relation between Jīva and Paramātmā.

So the Ṛik यत्रा सुपर्णा when translated a little freely would be :—

"Where the birds with beautiful wings attain to the enjoyment of immortality by the constant awakening to knowledge, therein may that Lord of all the creation, the protector, the steadfast one, enter into one,—the imperfect one, that is to be perfected (for my perfection).

It Should be noted thak 'Birds' are symbolic of "Soul" in many places in the Ṛig-Veda as well as elsewhere.

The next Ṛik Runs :—

यस्मिन् वृक्षे मध्वदः सुपर्णा निविशंते सुवते चाधि विश्वे।
तस्येदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद्यः पितरं न वेद ॥ I. 164. 22.

In 20th of this hymn the birds are identical,—the only difference is in उपाधि, the outer circumstances. Sāyaṇa in the commentary refers to the presence of the Divine behind the human body.

The Ṛik 21. follows and the idea of Suparṇā is repeated. It is impossible to turn into a "Sun and water" interpretation !

Moreover in the next Ṛik, 22nd., there is again मध्वदः सुपर्णा समान वृक्ष is replaced by यस्मिन् वृक्षे. So, the translation.—word-to-word,—of the Ṛik 21 would be:—"Where the birds of beautiful wings attain to the enjoyment of immortality by the constant (awakening to) Knowledge; therein, may the guardian of all the worlds, he, the steadfast in thought, enter into me, imperfect. (for my perfection)

In Ṛik 22 : the universe is the Tree (symbolic); and the मध्वदः सुपर्णाः, the souls that enjoy the delight (of Satchidānanda); they create over,-above the Universe, in the world of the Truth. One who knows not the Father—Creator—cannot enjoy the fruit of the tree of cosmos.

(6) I. 164. 33 :

द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम् ।
उत्तानयोश्चम्वो र्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥
(१. १६३. ३३.)

[दीर्घतमाः । विश्वेदेवाः । त्रिष्टुप् (निचृत्) ।

यास्कः—(नि० ४. २३.) द्यौर्मे पिता पाता वा पालयिता वा जनयिता नाभिरत्र बन्धुर्मे माता पृथिवी महतीयम् । बन्धुः संबन्धात् । नाभिः सन्नहनात्, नाभ्या सन्नद्धा गर्भा जायन्ते—इत्याहुः, एतस्मादेव ज्ञातीन्सनाभय इत्याचक्षते सबंधव इति च ।.....उत्तान उत्तताव ऊर्ध्वतानो वा तत्र पिता दुहितुर्गर्भं दधाति पर्जन्यः पृथिव्याः ।

सायणः—पिता पालकः । जनिता जनयितोत्पादपिया । नाभि.....नाभिभूतो रसः । ततश्चान्नं जायते । अन्नाद्रेतः..... ।

पिता द्युलोकः । आदित्यो द्यौरुच्यते । अथवा इन्द्रः पर्जन्यो वा । दुहितुर्दूरे निहितायाः भूम्या गर्भं–वृष्ट्युदकलक्षणम्–आधात् ।

Notes:—In a previous Ṛik there has been reference to Pitā—Father—and the need of knowing him.

Now Dirghatamas declares the knowledge he has attained : "Dyau" Heaven–the Mental consciousness is my father. This wide Earth—"Prithivi Mahīyam"—is my mother. He is the Son of Heaven and Earth, of Mind and Matter, The tie—Nābhi—is here my brother–my relation.

In the hollow of the two vessels stretched upwards the Father has placed the womb of the daughter.

The "Chamasam" **चमसम्** represents the various planes of human consciousness in which the Soma of delight flows. The various Koshas of the human being are the Chamsas. The wine of delight must be purified and the vessels that hold the delight must themselves be "raised upwards" i.e. turned & raised upwards and not downwards. In the seat of these vessels of wine–the various Koshas-the Father has put the seed of future new births in the daughter,–the human consciousness that is born of earth and heaven. In the raising upwards of the delight-holding vessels lies the seed of future new births for the human being.

In this connection the reader must study the Ṛibhu's fashioning of the four Chamasas and also the symbolic character of them that emerges in the Soma-Ṛiks (9th Maṇḍala).

(7) I. 185. 1 :

कतरा पूर्वा कतरा परायोः कथा जाते कवयः को विवेद।
विश्वं त्मना बिभृतो यद्ध नाम विवर्तेते अहनो चक्रियेव ॥
(१. १८५. १.)

अगस्त्य ऋषिः। द्यावापृथिव्यौ देवते। त्रिष्टुप्।

यास्कः– (नि०, ३. १२.) कतरा पूर्वा कतरा परैनयोः कथं जाते कवयः क एने विजानाति। सर्वमात्मना बिभृतो यद्धैनयोः कर्म विवर्तेते चैनयोरहनी अहोरात्रे चक्रयुक्ते इति द्यावापृथिव्योर्महिमानमाचष्टे।

दुर्गः—कतरा अनयोः द्यवापृथिव्योः पूर्वा। कतरानु अपरा नहि पूर्वापर्यमनयोः स्फुटं लक्षयितुं शक्यते। कथा केन प्रकारेण एते जाते स्याताम्।

Then he quotes from the आगम that these two are two pieces of the हिरण्य, golden egg! Mark that there is no mention of anything about the golden egg in the original. Then Durga conculudes

तेन ज्ञायते युगपदेवैते स्यातामिति। किञ्च विश्वं सर्वं त्मना आत्मना बिभृतः धारयतः यद्ध नाम यदर्थमनयोर्नाम नमनम्.....विवर्तेते विपर्ययेण वर्तेते च एनयोः एव अन्तर्भूते अहनी अहोरात्रे चक्रियेव चक्रयुक्ते इव चक्रयुगलमिव अवियोगे संयुक्ते इत्यर्थः॥

सायणः –

अनयोरेनयो द्यावापृथिव्योर्मध्ये कतरा पूर्वा पूर्वमुत्पन्ना। कतरा वापरा पश्चाद्भाविनी। एवं पूर्वापर्यप्रश्नः। उभयोरविनाभावेन सहैव वर्तमानत्वादिति भावः। कथा केन हेतुना जाते। हे कवयः क्रान्तदर्शिनोऽतीन्द्रियज्ञाः यूयं वदत को विवेद।... न केनापि ज्ञायत इत्यर्थः। अज्ञाने कारणमाहः– यद्ध यस्मात्खलु हेतो नाम प्रसिद्धं विश्वं कृत्स्नमपि जगदविशेषेण वर्तमानं त्मना आत्मनैवान्यनैरपेक्ष्येणैव बिभृतः धारयतः। .....अनेन यत्कारणं ब्रूमस्तदप्याभ्यामेव ध्रियत इति कारणाभावः प्रतिपादितः।

The translation as dictated by the simple meaning of the Padas would be:—How many have been before these two द्यावा and पृथिवी and how many (shall be) hereafter ? How were the two born? who knoweth it well, O Seers ? It is he that upholds by himself the whole universe that undergoes transformation (or change) like that of the night and the day, like a pair of wheels", (That runs together.)

The Seer here puts a very profound question. He wants to ascertain whether this earth and the heaven have been only now

created for the first time or whether there were other earths and heavens that have preceded these ones? That the cycle of Universal evolution is eternal is suggested by the second part of the question. How many earths and heavens will come hereafter? The question implies the answer. How were the two (heaven and earth) born? Does anyone know, asks the seer Agastya the process how these two came into being? was it the heaven that created the earth or the earth thar gave rise to heaven? The seer suggests the answer in the second line. It is the one that upholds the Uuiverse by his Self — the Supreme Universal Divine — that undergoes all these changes in his consciousness, as heaven and earth, -- by evolving the cosmic order like the regular successive movement of the night and the day.

Thus the sense is rather clear and does not require much ingenuity and farfetched explanation.

X. 129, generally called the Hymn of creation, may be compared to this — particularly "Kimāvarīvaḥ Kuha Kasya Śarman nabha Kimāsit" and "Ko addhā veda Ka iha pravochat Kuta ājātā Kuta iyaṁ Visṛishṭi"–

"Ānīdavātam Svadhayā Tadekam"

"That one lived without wind by its self-law"

(8). II. 12. 1 :

यो जात एव प्रथमो मनस्वान् देवो देवान् क्रतुना पर्यभूषत्।
यस्य शुष्माद्रोदसी अभ्यसेताम्, नृम्णस्य मह्ना स जनास इन्द्रः॥
(२. १२, १)

[गृत्समद ऋषिः। इन्द्रो देवता। त्रिष्टुप्।

यास्कः—भ्यसते रेजत इति भयवेपनयोः। (३. २१)

यो जायमान एव प्रथमो मनस्वी देवो देवान् कृतुना कर्मणा पर्यभवत्पर्यगृह्णात् पर्यरक्षदत्यक्रामदिति वा यस्य बलाद् द्यावापृथिव्यावप्यबिभीतां नृम्णस्य मह्ना बलस्य महत्त्वेन स जनास इन्द्रः—

सायणः—जनासो जना हे असुराः यो जात एव जायमान एव सन् प्रथमो देवानां प्रधानभूतो मनस्वान् मनस्विनामग्रगण्यो देवो द्योतमानः सन् क्रतुना वृत्रवधादिलक्षणेन स्वकीयेन कर्मणा देवान् पर्यभूषत् रक्षकत्वेन पर्यग्रहीत्–यद्वा अत्यक्रामत्। यस्य शुष्मात् शरीरात् बलात् अभ्यसेतां अबिभीतम्।

This Ṛik is very significant (in fact the whole Sūkta is so), because it clearly states the psychological function of Indra. Next to Agni, Indra is one of the great Vedic Gods. The question whether Indra was meant by the Seers to indicate the power of Rain or the power that presides over the clouds—is answered by this Ṛik and many similar Ṛiks clearly in the negative. Was Indra some deified Aryan hero whose exploits the Seers sang raising him to Godhead ? We do not know. What we know from this and other similar Ṛiks is far different from these conceptions that have gained currency both among the orthodox ritualists and enlightened philologists and Indologists.

It is no ordinary Rain-God that the Seer invokes. This God is the प्रथमो मनस्वान् "The first among those that have the Mind", i.e. He is not a creature of this material world posterior to its evolution. He does not develop Mind as a faculty later on. He had all the mental powers as soon as he was born. It is this Indra who surrounded the gods (other gods) with the effective will-force. The Divine Mind typified by Indra endows the other Universal gods with their effective will-power. He is one by whose impulsion both heaven and earth tremble. This Indra-śakti brings into operation many forces that disturb the settled equilibrium and inert repose of all things earthly—and even of all things heavenly. Ordinarily Heaven is the symbol of the vital and mental world inhabited by long-standing joys and lasting beauty. But these idealistic, aesthetic, moral and intellectual heavens also shake when Indra, the lord of the Divine Mind, sets new creative and dynamic currents into the heaven of the mind. This God, Indra, is the Mahnā of all virile, heroic (नृम्णस्य) power.

Translation:—The God who, as soon as born, is the first among those that have the Mind,—he who surrounded the gods with effective will-force (क्रतुना), he by whose impulsion both the Earth and Heaven tremble with fear; the repository of all manly prowess, that, O men ! is the God Indra !!

(9) III. 34. 1:

इन्द्रः पूर्भिदातिरद्दासमर्कैर्विदद्वसुर्दयमानो विशत्रून् ।
ब्रह्मजूतस्तन्वा वावृधानो भूरिदात्र आपृणद्द्रोदसी उभे ॥
(३. ३४. १)

[विश्वामित्रः—ऋषिः । इन्द्रो देवता । त्रिष्टुप् ।

यास्कः—(नि०, ४. १७).....विदद्वसुर्दयमानो विशत्रून्—इति हिंसाकर्मा ।...

दुर्गः—पूर्भित् असुरपुरां मेघानां वा भेत्ता ।...दासं दासयितव्यं मेघम् । कैः सहायैः सह । अर्कैः वृक्षैः...किंलक्षणः—इन्द्रः, विदद्वसुः प्राप्तधनः ।... विदयमानः विविधं हिंसन् शत्रून् ये मेववधप्रतिबन्धिनः ।

सायणः—पूर्भिदसुरपुरां भेत्ता अतएव विदद्वसुर्वेदयद्भिः स्वमहिमप्रख्यापकैर्वसुभिर्युक्तः शत्रूनसुरान्विदयमानो विशेषेण हिंसन् । दासं—दस्यतेऽनेन तम इति दासो वासरः ।...इन्द्रस्य सूर्यात्मकत्वात् । "दय दानगतिरक्षणहिंसाग्रहणेषु ।"—

Notes:—अतिरत् is used in two principal senses : "increase" and "killing;" Sāyaṇa accepts the two : In III. 34. 5 and in I. 33. 13 he renders it by "Avardhayat" अवर्धयत् and वर्धितवान् "Vardhitavān". Whereas in VI. 9. 1. he renders it by Vināśayati—विनाशयति-वधकर्मा. Here the context requires the acceptance of the second sense of "killing"—"putting down". दयमान—Dayamāna, is almost always rendered as प्रयच्छन्—"giving"; yet the root permits the sense of "injury" and killing दानगतिरक्षणहिंसा and even "protection" and "movement". विदत् वसु—"vidat Vasu" Sāyaṇa renders by "One who is well-known or famous for his wealth". But it can also mean One who is conscious about (of) his wealth. Or one who shines with knowledge or knowing shines. "Dāsam" is the same as "Śatrum".

So the rendering would be :

"Indra, the breaker of the cities, killed the Dāsas, the dividers, on all sides by the inspired hymns (or Rays), conscious of his plenitude[1], he destroyed the enemies; pleased with inspired hymns; he, the munificent giver, increased in his body, he filled both the worlds".

1. Or well-known for his plenitude.

The reader will see how unnecessary it is to bring in Megha, the cloud, and "trees" as Durga does to make Dāsa mean the Day and equal Indra to Sūrya as Sāyaṇa does—apparently without any support from the text or the context.

(10) IV. 38. 5 :

उत स्मैनं वस्रमथिं न तायुमनुक्रोशन्ति क्षितयो भरेषु ।
नीचायमानं जसुरिं न श्येनं श्रवश्चाच्छा पशुमच्च यूथम् ॥

(४. ३८. ५)

[वामदेव ऋषिः । दधिक्रा देवता । त्रिष्टुप् (निचृत्) ।

IV. 38. 5.

यास्कः—(नि०, ४. २४.) अपि स्मैनं वस्रमथिमिव वस्रमाथिनं, वस्रं वस्तेः । तायुरिति स्तेननाम संस्त्यानमस्मिन्पापकमिति नैरुक्ताः, तस्यते वा स्यात् । अनुक्रोशन्ति क्षितयः संग्रामेषु, भर इति संग्रामनाम भरतेर्वा हरतेर्वा । नीचायमानं नीचैरयमानम्, नीचैर्निचितं भवत्युच्चैरुच्चितं भवति । जस्तमिव श्येनम् । श्येनः शंसनीयं गच्छति ।... श्रवश्चापि पशुमच्च यूथम् । प्रशंसां च यूथं च, धनं च यूथं चेति वा । यूथं यौतेः समायुतं भवति ।...

दुर्गः—उत स्मेनम्—अप्येनमिन्द्रम्, अनुक्रोशन्ति आभिमुख्येन क्रन्दन्ति आह्वयन्ति । क्षितयः मनुष्याः । क्व ? भरेषु संग्रामेषु । कथम् ?—वस्रमथिं न वस्रापहर्त्तारमिव तायुम् ।... नीचायमानं—नीचैर्गच्छन्तं जसुरिं न जसुरिमिव जस्तमिव श्येनम् । बद्धं स्रायुतन्तुना । [जस्तः बद्धः]

सायणः—उत स्म अपि खल्वेनं दधिक्रां भरेषु संग्रामेषु वस्रमथिं तायुं न वस्रमाथिनं तस्करमिव । तं दृष्ट्वा क्षितयो मनुष्या यथानुक्रोशन्ति तद्वद्वैरिणोऽनुक्रोशन्ति । किं च नीचा नीचैरयमानं गच्छन्तं जसुरिं न श्येनं क्षुधितं श्येनं पक्षिणमिव । तं दृष्ट्वा यथा पक्षिणः पलायन्ते तद्वत् । श्रवोऽन्नं कीर्तिर्वा । पशुमद्यूथं चाच्छाभिलक्ष्य गच्छन्तमेनमनुक्रोशन्ति । [जसुरिं-क्षुधितम्]

Notes:—This is a hymn dedicated to Dadhikran दधदन्यं धारयन् क्रामति इति दधिक्रा. It is a form of Fire envisaged as a Divine Horse rushing upwards towards the higher planes of consciousness. The Riks are rich in poetic imagery and colour in the symbol of the Fiery Horse, divine, rushing up and almost swooping down like a hawk in the battle.

"And, men cry out in battle after him (on seeing him) as they would when they see a thief that forcibly takes away

the clothes, or as they would when he is seen swooping down to inspirations like a hungry[1] hawk towards a herd of animals".

"Jasuri" जसुरि—Sāyaṇa takes it in the sense of व्यथित in V. 61. 7 (quoting जसि ताडनकर्मोपक्षेपणकर्मा—Here in this Ṛik he takes as क्षुधित—"hungry". Sri Aurobindo takes it in the sense of the "destroyer" in VI, 13. 5, whereas Sāyaṇa takes it in the sense of "Enemy". असुरये.

(11) V. 1. 2 :

अबोधि होता यजथाय देवान्, ऊर्ध्वो अग्निः सुमनाः प्रातरस्थात् ।
समिद्धस्य रुशददर्शि पाजो, महान्देवस्तमसो निरमोचि ॥
(५. १. २.)

[बुधगविष्ठिरावात्रेयौ ऋषी । अग्निर्देवता । त्रिष्टुप् ।

यास्कः—(नि०, ६. १३.)...रुशदिति वर्णनाम । रोचतेर्ज्वलतिकर्मणः । समिद्धस्य रुशददर्शि पाज इत्यपि निगमो भवति ॥...

दुर्गः—रुशत् रोचिष्णुवर्णः अदर्शि दृश्यते ।

सायणः—ऊर्ध्वोऽस्थात् ।—उत्तिष्ठति । रुशद्रोचमानम् । पाजो बलम् ।

Sri Aurobindo renders it as follows:—

"The priest of the call is awake for sacrifice to the gods, Fire with his right thinking has stood up high ablaze in the morning. Thc red-glowing mass of him is seen : a great god has been delivered out of the darkness".

अबोधि—is awake; होता the priest of the call; यजथाय for sacrifice; देवान् to the gods; ऊर्ध्वः high; अग्निः, Fire; सुमनाः with right thinking; प्रातः in the morning; अस्थात् stood up; समिद्धस्य ablaze; अस्य his; रुशत् red-glowing; अदर्शि is seen; पाजः mass; महान् great; देवः god; तमसः from darkness; नि out; अमोचि is delivered.

(12) VI. I. 4 :

पदं देवस्य नमसा व्यन्तः श्रवस्यवः श्रव आपन्नमृक्तम् ।
नामानि चिद्दधिरे यज्ञियानि भद्रायां ते रणयन्त सन्दृष्टौ ॥
(६. १. ४.)

[भरद्वाजो बार्हस्पत्य ऋषिः । अग्निर्देवता । त्रिष्टुप् (निचृत्) ।

1. destroying or killing.

यास्कः—(नि० ४. १९.)...व्यंत इत्येषोऽनेककर्मा। पदं देवस्य नमसा व्यन्त इति पश्यतिकर्मा।.....

दुर्गः—पदं स्थानम्—देवस्य व्यन्तः पश्यन्तो जानन्तः। केन ? नमसा नमस्कारेण स्तुत्या मंत्रेणेत्यर्थः।.....अथवा नमसा अन्नेन हविराख्येनाभ्युद्यतेनेति योज्यम्।

सायणः—देवस्य द्योतमानस्याग्नेः.....नमसा हविषा स्तोत्रेण वा।

Note:—Durga almost hits correct sense when he renders **नमसा, नमस्कारेण.** By Surrender or prostration the plane of the gods is known. But immediately the ritualistic, external turn comes in and he hastens to add **अन्नेन** "by matter". Sāyaṇa follows the same error.

Sri Aurobindo renders it as follows:—

"Travellers with surrender to the plane of the godhead, seekers of inspired knowlede, they won an inviolate inspiration, they held the sacrificial Names and had delight in thy happy vision".

पदम् plane; **देवस्य** of the godhead; **नमसा** with surrender; **व्यंतः** travellers; **श्रवस्यवः** seekers of inspired knowledge; **श्रवः** inspiration; **आपन्** won; **अमृक्तम्** inviolate; **नामानि** names; **चित्** O; **दधिरे** held; **यज्ञियानि** sacrificial; **भद्रायां** happy; **ते** thy; **रणयंत** had delight; **सन्दृष्टौ** in vision.

(13) V. 62. 8 :

हिरण्यरूपमुषसो व्युष्टा वयः स्थूणमुदिता सूर्यस्य।
आ रोहथो वरुणमित्रगर्तमतश्चक्षाथे अदितिं दितिं च॥
(५. ६२. ८.)

[श्रुतिविदात्रेय ऋषिः। मित्रावरुणौ देवते। त्रिष्टुप् (विराट्)।

यास्कः—(नि०, ३. ५)...श्मशानसंचयोऽपि गर्त उच्यते। गुरतेरपगूर्णो भवति।.....रथोऽपि गर्त उच्यते। गृणातेः स्तुतिकर्मणः। स्तुततमं यानम्। आरोहथो वरुण मित्र गर्तमित्यपि निगमो भवति।.....

दुर्गः—अदितिं दितिं च अदीनममुपक्षीणमात्मपक्षं दीनं चोपक्षीणममित्रपक्षम्—इत्यर्थः।...

सायणः—स्थूणमयोमयशङ्कुम्।...अदितिमखण्डनीयां भूमिं दितिं खण्डितां प्रजादिकां च चक्षाथे पश्यथः।...

Note:—गर्त is रथ; Garta means "chariot". In VI. 20. 9 and also in V. 68. 5 and VII. 64. 4 there are references to गर्त, 'garta'—which is rendered as "chariot". Only one remarkable Ṛik is VII 64. 4 which says यः वां गर्तं मनसा तक्षत् (to Mitra and Varuṇa).

"Your chariot fashioned by the mind". This suggests the symbolic character of the chariot.

स्थूणम् is pillar : There is already a reference to "Steel-pillar" in V. 62. 7., which Sāyaṇa forces in the sense of gold (!), even though हिरण्य is mentioned separately in the same Ṛik !

"O Mitra and Varuṇa, in the breaking out of the Dawn, when the Sun has arisen, you mount your chariot with supports of steel and golden in form, and from there you look on both Diti and Aditi—the finite power and the Infinite Mother".

(14). VI. 7. 6:

वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
तस्येदु विश्वा भुवनाधि मूर्द्धनि वया इव रुरुहुः सप्तविस्रुहः ॥
(६. ७. ६.)

[भरद्वाजो बार्हस्पत्यः । वैश्वानरः । जगती ।

यास्कः—(नि, ६. ३.)...विस्रुह आपो भवन्ति विस्रवणात् । वया रुरुहुः सप्त-विस्रुह इत्यपि निगमो भवति ।

दुर्गः—केतुना कर्मणा, चक्षसा चक्षुषा दर्शनेन । मूर्धनि-उपरि-वया इव शाखा इव रुरुहुः सप्त विस्रुहः । (अमरणधर्मस्य) ।

सायणः—चक्षसा तेजसा, अमृतस्योदकस्य, सानूनि समुच्छ्रितस्थलानि नक्षत्र-रूपाणि...यद्वा सानूनि मेघात्मकाः प्रदेशाः । विश्वा विश्वानि व्याप्तानि, भुवना भुवनान्युदकानि अधिवसन्ति । यद्वा वैश्वानरात्मकस्य परब्रह्मणो मूर्धन्युपरिप्रदेशे सर्वाणि भूतजातानि अधिवसन्ति । तथा वया शाखा इव सप्त सर्पणशीलाः सप्तसंख्याः-वा विस्रुहो नद्यश्च गङ्गाद्या रुरुहुः । रोहन्ति । अस्मादेव वैश्वानरात् प्रादुर्भवन्ति ॥

Note—Sāyaṇa has to take अमृत "Amṛita" as "Water" and even सानूनि "Sānūni" as "clouds" !

Sri Aurobindo renders it as follows:—

"The heights of heaven were measured into form by the eye, at vision, of this Universal Force, they were shaped by

the intuition of the Immortal. All the worlds are upon his head : the seven far-flowing Rivers climbed from him like branches".

वैश्वानर Universal Force; **विमितानि** were measured; **चक्षसा** by the eyes, at the vision; **सानूनि** heights; **दिवः** of Heaven; **अमृतस्य** of the Immortal; **केतुना** by the intuition; **तस्य** his; **इत् उ** indeed; **विश्वा** all; **भुवना** worlds; **अधिमूर्द्धनि** on the head; **वया इव** like branches; **रुरुहुः** climbed; **सप्त** seven; **विस्रुहः** flowin rivers;

(I5) VIII. 19. 37.

उत मे प्रयियोर्वयियोः सुवास्त्वा अधि तुग्वनि ।
तिसृणां सप्ततीनां श्यावः प्रणेता भुवद्वसुर्दियानां पतिः ॥

(८. १९. ३७)

[सोभरिः काण्व ऋषिः । त्रसदस्योर्दानस्तुतिः–देवता । पङ्क्तिः (विराट्)।

यास्कः—(नि०, ४. १५.) सुवास्त्वा अधि तुग्वनि । सुवास्तुर्नदी, तुग्व तीर्थं भवति तूर्णमेतदायन्ति ।

दुर्गः—सुवास्त्वा अधि तुग्वनि–इति निगमः । (In this connection the foregoing Ṛik "अदान्मे पौरुकुत्स्यः पञ्चाशतं त्रसदस्युर्वधूनाम् । मंहिष्ठो अर्यः सत्पतिः ॥ (८. १९. ३६.) is explained by Durga as:—यः अदात् मे—मम पौरुकुत्स्यः बहुशत्रुकर्तितुः पुत्रः त्रसदस्युः दस्युत्रासनः । किमदात् ? पञ्चाशतं वधूनाम्—पञ्चाशतं वोढव्यानां कन्यानाम् । मंहिष्ठः पूज्यतमः । अर्यः ईश्वरः । सत्पतिः च–सतां पालयिता च ।) स च—

मे मम प्रयियोः, प्रगम्यते येन तत् प्रयियुः धनमश्वादि यस्य बह्वदात् । तिसृणां सप्ततीनां गवाम् । श्यावः श्यामवर्णः वृषः । भुवद्वसु भावयिता वसूनाम् ।...क्व ? सुवास्त्वाः सुष्ठ निवासाया नद्याः, अधितुग्वनि तीर्थेऽधि । सुवास्तुः नदी, तुग्व तीर्थं भवति । अत्र दानसंबन्धात् सुवास्तुशब्दो नद्यभिधानम् ।... नदीसम्बन्धाच्च तुग्वशब्दोऽपि तीर्थाभिधायक इत्युपपत्तिः ।

Note:—The whole Sūkta VIII. 19 has been translated by Sri Aurobindo in his "Hymn to the Mystic Fire". The reader interested in the interpretation of Sri Aurobindo is advised to read the whole Sūkta of which this particular one Ṛik is the last.

This has been translated as follows:—

"And so, for me at the ford of the wide flowing and forward streaming River of the happy dwelling places,[1] came the bay-horse, leader of the three seventies. May he become an opulent master of the things that are to be given".

उत and so; मे for me; प्रयियोः forward streaming; वयियोः wide flowing; सुवास्वाः of the happy dwelling places; अधि on, at; तुग्वनि ford; तिसृणां thrice; सप्ततीनां seventies; श्यावः bay horse; प्रणेता leader; भुवत् may he become; वसु things; दियानां to be given; पतिः Lord; or Mother.

(16) VIII. 45. 37 :

को नु मर्या अमिथितः सखा सखायमब्रवीत् ।
जहा को अस्मदीषते ॥

(८. ४५. ३७.)

[त्रिशोकः काण्व ऋषिः । इन्द्रो देवता । गायत्री ।

यास्कः—(नि०, ५. २.)...मर्या इति मनुष्यनाम, मर्यादाभिधानं वा स्यात्, मर्यादा मर्यैरादीयते... । मेथतिराक्रोशकर्मा । अपापकं जघान कमहं जातु कोऽस्मद्भीतः पलायते ।

दुर्गः—ईषते पलायते ।

(p. 351) There is a fine exposition by Durga explaining Yāska's position in supplying the words understood in the Ṛik according to him.

अमिथितः अनाकृष्टः परुषमपि वा किंचिदनुक्तः (spoken by Indra himself to the Ṛishi) I have never killed a sinless fellow before, i.e. I only kill the guilty ones—"Who running away from us, due to fear, and therefore guilty, have I killed ?" makes no sense. Therefore "No one who is not guilty runs from us. not running, have I killed ?" That is the sense according to Yāska and Durga.

Note:—अमिथितः unhurt; मर्या from; मृ to "die", men or mortals (V. 53. 3.); even "fighters" or "fighting men" (III. 54. 13.) मिथितः मिथति VII. 93. 6. हिंसत्यौ VI. 25. (2. 9) हिंसती,

1. or, the river Suvāstu :

In this particular Ṛik Sāyaṇa takes **मेथति** as **आक्रोशकर्मा** in which interpretation he is supported by Yāska.

ईषते from **ईष्** indicates "movement" "impulsion"; in I. 84. 1 Sāyaṇa says **ईष गतिहिंसादर्शनेषु** "Īsh has the sense of movement, killing and seeing". In I. 141. 8. he again says **गत्यादौ**; in V. 34.4. **ईषते** is **चलति** "moves", and **विभेति** "fears"; in VIII. 78.9. Sāyaṇa renders it as "attaining"—but that is derivative from "movement" when it reaches its goal.

The Ṛik can be translated as follows:—

"Who, indeed, O Men, unhurt calls a friend (for help) ?; Who can kill (us) when he (Indra) impells us. ?" (when he gives us the impulsion ?)

The sense is that a man calls his friend when he is in difficulty, so we call Indra when we are in trouble and when Indra gives the impulsion no one can harm us.

(17) VIII, 102. 22 :

अग्निमिन्धानो मनसा धियं सचेत मर्त्यः ।
अग्निमीधे विवस्वभिः ॥

(८. १०२. २२.)

[प्रयोगो भार्गव अग्निर्वा पावको बार्हस्पत्यः ।... अग्निर्देवता ।
गायत्री (निचृत्) ।

There is no Nirukta-reference here.

सायणः—मर्त्यो मनुष्योऽग्निमिन्धानः काष्ठैः प्रज्वालयन् मनसैव श्रद्दधानो धियं कर्म सचेत । काले भजेत । विवस्वभिर्ऋत्विग्भिश्चाग्निमेवेधे । प्रज्वलति ।

Note:—Sāyaṇa by rendering **धियं** as **कर्म** "action" and 'vivasva' as "Ṛitvik" loses the real sense which in any case he was obliged to near in **मनसा** "by the mind". Even that he has turned into "Śraddhā" !

सचेत, "sacheta" "should cleave"; It has been taken in the same sense by Sāyaṇa in V. 52. 15. **संगच्छते** "saṁgachhate". The verb **सच्,** "sach", and its formations carry the same sense **सचेथे, सचेते, सचेमहि** all mean "going together", "cleaving", "to accompany".

"Vivasvabhiḥ", the word **विवस्व** is used in I. 187. 7, where Sāyaṇa explains it thus : **विवासनवतां विद्युद्रूपप्रकाशनवताम्** "shining with light like that of electricity".

In I. 44. 1. occurs, **अग्ने विवस्वत्** clearly describing Agni as "Vivasvat" though Sāyaṇa with his usual inconsistency renders it there as **विशिष्टनिवासोपेतम्** and then gives **वस् निवासे** as the root. Anyhow **विवस्वान्** is used in IV. 4. 4; and in V. 11. 3 and also VI. 8. 4. In all these the sense taken by Sri Aurobindo is "Illunining Sun" or "Sun" or "luminous Sun". So the word-rendering would be :—

"The mortal who kindles the Fire should cleave to the thought by the mind; I kindle the Fire by bright illuminations".

(18) X. 73. 11 :

वयः सुपर्णा उपसेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः ।
अप ध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्यस्मान्निधयेव बद्धान् ॥

(१०. ७३. ११.)

[गौरिवीतिः—ऋषिः । इन्द्रो देवता । त्रिष्टुप् (निचृत्) ।

यास्कः—(नि०, ४. ३) वयो वेर्बहुवचनं, सुपर्णा सुपतना आदित्यरश्मयः, उपसेदुरिन्द्रं याचमानाः । अपोर्णुहि आध्वस्तं चक्षुः, चक्षुः ख्यातेर्वा चष्टेर्वा । पूर्धि पूरय देहि इति वा । मुञ्चास्मान् पाशैरिव बद्धान् ।

दुर्गः—वयः आदित्यरश्मयः । वेतेः गत्यर्थस्य नामीभूतस्य बहुवचनं-विः वी वयः । सुपर्णाः सुपतनाः, एत एव उपसेदुः उपसीदन्ति । कम् ? इन्द्रम् आदित्यम् । प्रियमेधाः प्रिययज्ञाः । कमर्थं (नाधमानाः) याचमानाः । अपोर्णुहि अपावृणु जनानामेतत् ध्वान्तम्—आध्वस्तं आच्छादितं तमसा चक्षुः पूर्धि-पूरय...मुमुग्धि मुञ्चास्मान् निधया पाशसमूहेन पक्षिण इव-बद्धान्... मुमुग्धि बद्धान्—इत्येतौ शब्दौ येन बद्धाः यस्माच्च मुच्यते तदर्थाभिधायिनं शब्दमाकाङ्क्षतः । तत्रैवं सति वरमविद्यमानस्याध्याहारात् विद्यमानस्य निधा शब्दस्य अनयो शब्दयोर्मध्ये वर्तमानस्य आकाङ्क्षाभिधायकत्वकल्पना इति निधा शब्दः पाशसमूहाभिधायित्वेवतिष्ठते । इतरथा ह्यभितरेः पदैरसंबध्यमानोऽनर्थक एव स्यात् ।

सायणः—वयो गन्तारः, सुपतनाः (सुपर्णा) आदित्यरश्मयः इन्द्रमुपसेदुः । उपसन्ना अभवन् । कीदृशाः । प्रियमेधा प्रिययज्ञाः । ऋषयो द्रष्टारो नाधमानाः प्रज्ञां याचमानाः । याचनप्रकार उच्यते । हे इन्द्र ! ध्वान्तमन्धकारमपोर्णुहि । परिहर । पूर्धि पूरय च चक्षुस्तेजः । मुमुग्धि मोचय चास्मान् निधयेव बद्धान् । निधा पाश्या भवति ।

Note : वयः 'Vayaḥ'—is a Vedic word which requires close study like वाज 'Vāja', both being frequently used in the Ṛiks. वयः 'Vayaḥ' is rendered in two chief senses :—

1. Annam अन्नम्, and 2. Bird.

"The Seers, who loved (love) intelligence, set near Indra like birds with happy (beautiful) wings, praying–'Drive downwards the Darkness, fill the Vision (eye), release us fettered by bonds'."

वयः in II. 1.12 and II. 4.9 is taken as अन्नं=आयुष्यम्—whereas in II. 19. 2 and II. 28.4 it is taken—has to be taken—as पक्षिणः 'Birds';

But Sāyaṇa also renders it as गंतारः "gantāraḥ" in IV. 17.18 and in VIII. 3.23 as the "sacrificer".—Yajamāna !!

Sri Aurobindo takes this word वयः "Vayaḥ" as "growth, expansion", and therefore according to him it can carry the sense of 'food', as food makes for "growth". So he renders it as "growth and expansion" in II. 4.9 and as "growth and expansion of being" in II 1.12. Whereas in V. 8.5 he renders it as 'growth' and in VI. 13.5 he renders it as "food" as a means of growth. In I. 24.6 and I. 48.6 Sāyaṇa renders it as "Birds" पक्षिणः "Pakshiṇaḥ". In I. 125.2 as "Annam" "food" or "Matter", and in I. 118.5 as "going".

III. 18.4 अन्नम्	V. 4.6 अन्नम्	VII. 36.5 गंतारः यजमानः
III. 51.6 अन्नम्	V. 8.5 ,,	VII. 3. 23 गंतारः
IV. 17.18 ,,	VI. 13.5 ,,	
IV. 43.6. पक्षी	VI. 40.1 ,,	

In V. 4.6 Sri Aurobindo takes it as, "free space"

The rendering would be : (Like) Birds with beautiful wings the Seers of the Priyamedha family—i. e. seers, lovers of Sacrifice, seeking help approached Indra : "remove the Darkness, purify (clarify) our eyes, liberate us bound, as it were, by Snare (of ignorance)."

(19) 1. 143. 4.

यमेरिरे भृगवो विश्ववेदसं नाभा पृथिव्या भुवनस्य मज्मना।
अग्निं तं गीर्भिर्हिनुहि स्व आ दमे य एको वस्वो वरुणो न राजति ॥

ऋ०—१. १४३. ४.

यास्कः = एरिर इतीर्तिरुपसृष्टोऽभ्यस्तः । (नि०—४. २१–२३.)

दुर्गः = भृगवः अग्निं ईरितवन्तः प्रेरितवन्तः स्थापितवन्तः इति... । पृथिव्या नाभौ (वेद्या उपरि) अवस्थितम् । भुवनस्य—उदकस्य ।... राजतिरैश्वर्यकर्मसु पठितः "क्षयति राजति" इति । एरिरे...ईर्त्तिः, अयं धातुर्गतिकर्मा । "ईर्ते ऋयति"—इति गतिकर्मसु पठितम् ।...

सायणः—विश्ववेदसं सर्वधनं...यमग्निं भृगवो भृगुगोत्रोत्पन्नाः पापस्य भर्जकाः... पृथिव्या वेद्याः...नाभावुत्तरवेद्यां भुवनस्य भूतजातस्य मज्मना बलेन निमित्तेन आ-आभिमुख्येनेरिरे ईरितवन्तः स्थापितवन्तः । तमग्निं स्वे दमे गृहे उत्तरवेद्यां गीर्भिः स्तुतिभिः आ हिनुहि प्रापुहि । योऽग्निरेको वस्वो वसुनो गवादिधनस्य राजति ईश्वरो भवति ।... राजतीत्यैश्वर्यकर्मा... क्षियति राजतीति तन्नामसु पाठात् ।...

Note:—Even accepting the literal sense of several words as interpreted by Durga and Sāyaṇa the word-to-word meaning is so clear that one wonders why they sould have thought of bringing in "water" for "Bhuvana" or the sons of Bhrigu when the sense of "flame", "bright and forceful" is clearly more appropriate.

मज्मना is throughout बलेनः Sri Aurobindo renders it as "might" in II. 1.15, Though Sāyaṇa becomes a little imaginative in III. 46.3 while explaining its meaning:—मज्जयति शत्रून्दुःखसागर इति मज्म बलम्. But the root is मस्जो शुद्धौ according to him. It means "purifying force" or "force that purifies".

हिनुहि Sāyaṇa renders as प्रेरय in VI. 45.14. Also in VI. 45.30 हिनु is taken by him to mean प्रेरय—"Impell", "Inspire" "Drive".

The rendering would be :—

"Him, the all-knower, whom the bright flames (flaming brightness) impell from everyside, the navel (centre) of the earth by the might of the world—him, (the Fire,) inspire to reach his own home by your utterances, the sole, the bright one, who shines like Varuṇa, the Lord of wideness".

(20). VI. 6·5.

अध जिह्वा पापतीति प्रवृष्णो गोषुयुधो नाशनिः सृजाना ।
शूरस्येव प्रसितिः क्षातिरग्नेर्दुर्वर्तुर्भीमो दयते वनानि ॥
ऋ०–६. ६. ५ ॥

यास्कः — (दयति) रिति दहति कर्मा । दुर्वर्तुर्दुर्वारः । (नि०–४.१७.)

सायणः —अधापि च वृष्णोर्वर्षितुरग्नेर्जिह्वा ज्वाला प्रपापतीति । प्रकर्षेण पुनः

पुनः पतति गच्छति । तत्र दृष्टान्तः—गोषुयुधो नाशनिः सृजाना । असुरप्रहृतासु गोषु युध्यन्निन्द्रो गोषुयुत् । तस्मात् सृज्यमानाऽशनिर्वज्र इव । तथा शूरस्येव नरस्य प्रसितिः प्रबन्धनं यथान्यैर्दुःसहमेवमग्नेः ज्वालाति ज्वाला सोढुमशक्येत्यर्थः । क्षीयन्ते दह्यन्तेऽस्यामोषधिवनस्पतय इति । अपि च दुर्वर्तुर्दुर्वारोऽन्यैर्वारयितुमशक्यो भीमो भयंकरोऽग्निर्वनानि दयते । दयतिरत्र दहतिकर्मा ।

This has been translated by Sri Aurobindo as follows:—

"Then the tongue of the Bull leaps constantly like the thunderbolt loosed of the God who fights for the herds of the Light. The destruction of Fire is like the charge of a hero; he is terrible and irresistible, he hews the forests asunder."

(21). VIII. 45. 20

आ त्वा रम्भं न जिव्रयो ररम्भा शवसस्पते ।
उश्मसि त्वा सधस्थ आ ॥ ऋ०– ८. ४५. २० ॥
आ त्वा रंभं न जिव्रयः ररम्भ शवसः पते उश्मसि त्वा सधस्थे आ ।

यास्कः— आरभामहे त्वा जीर्णं इव दण्डम् ।... (नि०– ३. २१.)

दुर्गः— उश्मसि त्वा कामयामहे । सधस्थे–समाने एकस्मिन् स्थाने यज्ञायतनेऽवस्थितं त्वामाभिमुख्येन यष्टुं स्तोतुं वा... ।

सायणः— हे शवसस्पते बलस्य पते त्वां वयं जिव्रयो क्षीणा वृद्धा रंभं न दण्डमिव ररम्भा रभामहे । तथा च यास्कः...
अपि च त्वां सधस्थे यज्ञे उश्मसि कामयामहे ।

Note:— We cleave to thee as the old men to the staff, O lord of Might; we desire thee in our home of session".

जिव्रयः— is used in IV. 19. 2 where the sense is जीर्णाः "old," "delapidated;" so also in I. 70. 5 and I. 180. 5 forms जिव्रेः and जिव्रीः are used carrying the sense of "old". "Rambham"— i.e staff; in II. 15. 9 the form 'Rambhi' is used. Sāyaṇa equates it to वेत्रधारी

(22). III. 31. 1

शासद्वह्निर्दुहितुर्नप्त्यं गाद्विद्वाँ ऋतस्य दीधितिं सपर्यन् ।
पिता यत्र दुहितुः सेकमृञ्जन्त्सं शग्म्येन मनसा दधन्वे ॥ (३. ३१. १)
[विश्वामित्रः कुशिको वा ऋषिः । इन्द्रो देवता । पङ्क्तिः (विराट्) ।

यास्कः— (नि०, ३. ४.) प्रशास्ति वोढा सन्तानकर्मणे दुहितुः पुत्रभावम् । दुहिता दुर्हिता दूरेहिता दोग्धेर्वा, नप्तारमुपागमत् दौहित्रं पौत्रमिति विद्वान् प्रजननयज्ञस्य रेतसो वा अंगादङ्गात् संभूतस्य हृदयादधिजातस्य मातरि प्रत्यृतस्य विधानं पूजयन्नविशेषेण मिथुनाः पुत्रदायादा इति... ।

(Then Yāska quotes two authorities whose critical examination, according to Yāska, reveals the law of succession (दायाधिकार). Manu (svāyambhuva) has been added... some quotations from the Brahmaṇas.)

दुर्गः— वोढा य उद्वोढा स्त्रियो भवति स तस्यां या जायते दुहिता तस्याः पुत्रभावं प्रशास्ति ।– सन्तानकर्मणे अर्थाय । दुहिता दुर्हिता । सा हि यत्रैव दीयते तत्रैव दुर्हिता भवति । दूरे वा सती पितुः हिता पथ्या भवति। दोग्धे वा। सा हि नित्यमेव पितुः सकाशाद् द्रव्यं दोग्धि प्रार्थनापरत्वात् । कथं इतः । यस्मात् नप्त्यं गात् । नप्तारमुपागमत् उपागच्छति चेतसा । दौहित्रं दुहितुः पुत्रम् । पौत्रमिति । न चापुत्रस्य पौत्रः स्यात् । तस्मात् दुहितापि पुत्र एव यस्याः पुत्रः पौत्रो ममायमित्येवं चेतसा उपगम्यते । विद्वाँ+ऋतस्य दीधिति सपर्यन् ।– विद्वान् कस्य । ऋतस्य प्रजननयज्ञस्य । ऋत इत्येतदपठितं यज्ञनाम । दीधितिं–विधानम् । प्रजननयज्ञविधानमविशेषेण सपर्यन् पूजयन्– इत्यर्थः । यथैव पुत्रजनने प्रजननयज्ञस्तन्यते तथैव हि दुहितृजननेपि.....अथवा ऋत शब्देन रेत उच्यते । तद्धि अङ्गादङ्गात्सम्भूतं सर्वगात्रेभ्यो.....गर्भजनने मातरि प्रत्यृतं प्रवृत्तं भवति । येनैव हि विधानेन पुत्रजनने रेत उत्सृज्यते तेनैव हि दुहितृजननेपि–तत्रैवं सति.....अविशेषेण मिथुनाः– पुरुषाः स्त्रियश्च उभयेऽपि दायादा इत्येवमेके धर्मविदो मन्यन्ते ।

I have taken the quotation almost in full because it illustrates the method of interpretation of the Ṛiks which both old orthodox ritualists and modern philologists have adopted.

For an explanation we shall take the four Ṛiks together—

(23). III. 31. 2

न जामये तान्वो रिक्थमारैक् चकार गर्भं सनितुर्निधानम् ।
यदी मातरो जनयन्त वह्निमन्यः कर्ता सुकृतोरन्य ऋन्धन् ॥

ऋ०– ३. ३१. २. ॥

यास्कः— ... यदिह मातरो जनयन्त वह्निं पुत्रमवह्निं च स्त्रियमन्यतरः संतानकर्त्ता भवति ।–(नि० ३.६.)

दुर्गः— ... रिक्थं पैतृकं धनम् । यदिह मातरः– यत् पुत्रद्वयं मातरो जनयन्ति वह्निं च वोढारं पुत्रम्, अवह्निं च अवोढ्रीं स्त्रियम्, तयोर्द्वयोरपि वोढ्रवोढ्रोः पुत्रयोरन्यतरः संन्तानकर्त्ता भवति । कतमः यः पुमान् ।... एवमस्यामृचि 'न जामये तान्वो रिक्थमारैक' इति न दुहितरो रिक्थभागिन्यो भवन्ति, नेताः संतानकर्मणि पितुरुपतिष्ठन्ते, वर्धयित्वा ह्येताः परस्मै दीयन्ते तस्मादभागा एता इति ।

Note by Vedavrata:

Note—व्याख्यावसरे यथा यास्को, दुर्गस्तथैव सायणोऽपि 'न जामये' इत्यस्यामृचि पुत्रः पुमानेव पितुर्दायाधिकारी न कथंचिदपि कन्येति प्रतिपादयन्ति । अस्मिन्पक्षे सायणो याज्ञवल्कीयं स्मृतिवचनमपि पुरस्करोति। एवं हिन्दूधर्मशास्त्रस्य दायाद्यनियमो मूलतो ऽस्मिन्नेव मन्त्रे प्रमाणीक्रियते पूर्वाचार्यैः।... परमत्र प्रसिद्धिं विहाय वह्निमित्यस्य 'पुत्र' मिति दवीयानर्थविपर्यासः कथं साधीयान् ? ("वेदव्रत")

Note:— Sāyaṇa's commentary beginning with कुशिकः प्रसंगात् शास्त्रार्थं ब्रूते— proving the father of a girl is Vahni वह्नि ! ऋतस्य Ritasya, meaning "Satyasya" and in this case, "Putrotpādana Sāmarthyasya retaso" (!) "Didhitim"– "Dhartāram"– meaning "son–in–law" etc etc is one of the most striking pieces of irrelevance imaginable ! The seer Kushika does not show any "Prasaṅga", occassion or propriety nor does Sāyaṇa. To bring in the law of Dāyāda here and interpret the Ṛik in its light is reading the historical past into the prehistoric Vedic Ṛik ! The commentary of Sāyaṇa on 1st and 2nd Ṛik may be taken as glaring example of ingenuity and invention based on entire irrelevance. In order to find the significance of III. 31. 2 it is necessary to take at least the first four Ṛiks III. 31 (1 to 4) together as they form a natural block.

Before we proceed with the translation it is pertinent to point out that this idea of "being born into the daughter" or "even of begetting through the daughter" is used in the Ṛig–Veda in other contexts. The references seem to point to Ushā as the daughter, though sometimes पृथिवी the earth, sometimes daughter of Sūrya, Sāvitrī, and even Dyau are spoken of as "daughters".

The references to दुहिता– Duhitā;

I. 34. 5 सूर्यस्य दुहिता ।

I. 92. 5 दिवः दुहिता– उषा द्युलोकादुत्पन्ना ।

I. 113. 7 उषा दिवो दुहिता ।

III. 55. 12 द्यावापृथिवी as माता and दुहिता ।

III. 55. 15 सूर्यस्य दुहिता– वाग्देवता ।

IV. 43. 2 सूर्यस्य दुहिता (and Sāyaṇa comments "सूर्यपुत्रि !")

V. 47. 1 उषा is the माता and भूमि "Earth" is the दुहिता ।

Sāyaṇa says: उषसो दिवो दुहितृत्वम् I. 48. 1; अन्यत्र च दिवो दुहिता भुवनस्य पत्नी (VII. 75. 4). इत्युषसो द्युदुहितृत्वमाम्नातम् । अत इदमधिगम्यते । कदाचित् द्यौः उषसो जायत उषसि दिव इति ! प्रजापतिर्वै स्वां दुहितरं अभ्यध्यायद्दिवमित्यन्य आहुः, उषसमित्यन्ये (ऐ. ब्राह्मण ३, ३३) ।

V. 42. 13. Earth is the daughter of Indra.

V. 80. (5 & 7) दिवः दुहिता is Dawn– उषा ।

VI. 63. 5 सूर्यस्य दुहिता– सूर्या– सावित्री ।

VII. 69. 4 सूरो दुहिता Daughter of the Sun connected with the Aśvins.

VII. 67. 2 दिवः दुहितुः उषसः

IX. 1. 6 सूर्यस्य दुहिता-श्रद्धा । वाजसनेयिनः आमनन्ति श्रद्धा वै सूर्यस्य दुहिता ।

IX. 97. 47 दुहितुः पृथिव्याः Earth is here the daughter. One of the most striking find is commentary of Sāyaṇa on IX. 27. 11 and X. 27. 16 "Indra's daughter प्रकृत्याख्या– known as "Prakṛiti" –"Nature". This Prakriti is Indra's daughter and is अंधा– "Blind"–अचेतनाम्

X· 27. 16. माता प्रकृत्याख्या Prakṛiti is the Mother here. These two Ṛiks clearly prove that the "daughter" and "Mother" are symbolic and there is no application to human situations as are mentioned in Sāyaṇa's commentary on III. 31. (1–2)

The Vedic sages speak of these human relations transformed to the inner plane not as fixed and rigid things. We have already quoted Sāyaṇa saying sometimes "Heaven is born from the Dawn and Dawn from Heaven'. In X. 72. 4 we find अदितेर्दक्षो अजायत दक्षाद्वदितिः, Daksha is born from Aditi and Aditi is said to be born from Daksa".

Ushā Dyāvāpṛithivi, Divaḥ and Sāvitrī are spoken of as दुहिता, "Daughter". "Earth" also is दुहिता, daughter. Even Ushā is spoken of as "Bhuvanasya patnī" the "partner" or "wife of the world". Even psychological qualities like श्रद्धा "faith" and वाक् vāk, are spoken of as दुहिता, daughter.

In these four Ṛiks III. 31. (1–4) the seer conveys how Agni, the Creative Divine will, becomes the grand–son of his daughter.

But apart from the Purāṇic legend the Brāhmaṇas speak

of Prajāpati – the Lord of the people, – being attracted by Ushā Dawn, or by Divā, the goddess of heaven.

The second Ṛik says that the daughter does not inherit the direct physical (Tānva : "of the body") property of the father. The receptacle for that is the womb. Even though Fire may be the child of the Mother it carries in itself the characteristics of the Father, (Anya : other than the Mother) and it would grow into (anya, another) another independent being. This Fire begets great Sons (not daughters) because he is eager to see the Sun. One of the great Sons mentioned in the third Ṛik is Indra. The son is said to be the Self (Ātmā). Indra therefore is the Fire , its own self. Ushā is the daughter of Heaven. Indra is the Lord of Heaven. In a sense therefore Ushā is his own daughter.

4. To him, contending,–she that leads to victory cleaved and brought to birth the great Light from out of the Darkness; She, the goddess Dawn, knowing him, went high up to meet him;– Indra became the sole Lord of the Rays.

The central idea of these Ṛiks is that Fire is born as his own grand–son through his daughter. In the symbolic language of the Veda the father is said to implant his seed into the Daughter. Thus has come down the legend of Brahmā, the creator getting enamoured of his own daughter, Sararvatī, the presiding goddess of poetry and all arts. This legend symbolises the exceptional beauty of the creative power given to man by the creator. She is so beautiful that even her creator is tempted to create himself in her. In man's creative activity the Creator Himself participates.

1. Fire, ruling becomes the descendent of his daughter; he, knowing, respects the thought of the Truth; where the father arranges the impregnation of the Daughter, he holds well (his self) with his mind at ease.

2. To the Daughter the bodily inheritance is not given, he makes the womb the receptacle of the giver of gifts; when the Mothers gave birth to the Fire, another one is the doer of the good deed, and another one it is that grows.

3. With his tongue moving, Fire brought to birth great Sons in his eagerness for the Sun,–great was the womb, great the birth of these all around; by sacrifices the great movement began of Indra of the green horses.

She joins Indra in order to bring to birth the Light out of the Darkness on earth. Thus, Indra who is the Fire impregnates his daughter Ushā and brings to birth the Light. Fire is, as it were, born in Ushā. Ushā is said to ascend (Ut = high) from the earth to a higher plane to meet Indra. Indra then became the sole Lord of the Rays (gāvas),–(that are the very self of Ushā).

There seems to be no need to drag in here the doctrine of Dāyāda – inheritance – and disqualification of daughters.

A small list is herewith added containing references to Ṛiks that have been glaringly misinterpreted by Yaska. It should be noted that the list is only indicative, not exhaustive.

1.	1. 101. 1	Ni 4. 24	
2.	1. 124. 4	Ni 4. 16	
3.	1. 143. 4	Ni IV. (21–23)	
4,	1. 163. 2	Ni 4. 13	
5.	1, 164. 21	Ni 3. 12	
6.	1. 164. 33	Ni 4. 21	
7.	1. 185. 1	Ni 3. 22	
8.	11. 12. 1	Ni 3. 21	
		Ni 10. 10	
1.	III. 31. 1	Ni 3. 4	III. 31. 2 (P, 265)
2.	III. 34. 1	Ni 4. 17	
1.	IV. 38. 5	Ni 4. 24	
1.	V. 1. 2	Ni 6. 13	
2.	V. 62. 8	Ni 3. 5	
1.	VI. 1. 4	Ni 4. 19	
2.	VI. 7. 6	Ni 6. 3	
1.	VIII. 19. 37	Ni 4. 15	
2.	VIII. 45. 37	Ni 4. 2	
3.	VIII. 102. 22	Ni 3. 20	
1.	X. 73. 11	Ni 4. 3	

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